In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF

THE AHL AL-BAYT (‘a)

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SEVEN:

THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (ﷺ) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SEVEN:

THE RITUAL SYSTEM

OF THE VIRTUOUS COMMUNITY

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Book Seven:
The Ritual System
Of The Virtuous Community

Preface

Prelude

Chapter One: Rituals of the Ahl al-Bayt

Chapter Two: The General Rituals of Islam
Rituals of Specific Days and Nights

Chapter Three: Mosques and Holy Places

PREFACE

A general review of the Islamic system demonstrates that rituals and acts of worship play an important role in deeds, behavior, words, ceremonies and anniversaries.

Rituals and acts of worship in Islam are inseparably related. Rituals (*sha'ā'ir*)—defined as ceremonies, rules of etiquette, and activities that distinguish the Muslim nation from other nations—are mixed with the Islamic practice of worship in both form and content. Islamic practices of worship are rituals, such as prayer, fasting, °ajj, and *zak¡t*, and Islamic rituals are practices of worship, such as the celebrations on the feast days and other days related to Islamic occasions. Even social ceremonies, such as marriage and the like, not to mention social activities, such as offering salutations and beginning with the *basmalah* (i.e. utterance of *bismi-ll¡hir-ra¦m¡nir-ra¦¢m*), are originally acts of worship through which nearness to Almighty Allah is sought.

In the Holy Qur'¡n, acts of worship during the °ajj Pilgrimage have been described as rituals on more than one occasion, such as the following:

Behold! ¯afi and Marwah are among the RITUALS of Allah. So, there shall be no blame on those who visit the House in the Month or at other times and go round them. And if anyone does good deeds voluntarily, be assured that Allah is He Who recognizes and knows. (2:158) (emphasis added)

ڈ ڈ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک
گ گ گ گ گ گ گ گ گ گ
گ گ ں ں

As for the camels, We have made them RITUALS of the religion of Allah for you. For you, therein is much good. (22:36)

ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ

Discussing the obligatory practices of the °ajj Pilgrimage, the Holy Qur'¡n says:

Such is his state. And whoever holds in honor the RITUALS of Allah (in the sacrifice of animals) this is surely from piety of heart. (22:32)

ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ

Discussing the situation of *al-Muzdalifah*, where we are commanded to mention Almighty Allah, the Holy Qur'¡n calls it *al-mash`ar al-¦ar¡m* (the Sacred Place of Rituals) saying:

When you pour down from Mount `Arafit, then celebrate the praises of Allah at the Sacred Place of RITUALS, and celebrate His praises as He has directed you, even though before this, you went astray. (2:198)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ

The distinctive battle cry upon which all the individuals of a party in a war agree and which distinguishes them from the other party, is called *shi`¡r* (i.e. a slogan). This word is derived from the root *sh-`-r*, which is also the root of the word *sha'ā'ir* (rituals).

Imam al-¯¡diq (‘a) is thus reported to have said:

Our *shi`ir* (war cry) is *yi-Mu¦ammad yi-Mu¦ammad* (O Mu¦ammad, O Mu¦ammad). Our *shi`ir* in the Battle of Badr was *yi na¥rallihi iqtarib iqtarib* (O victory of Allah, come nigh! Come nigh!) The Muslims *shi`ir* in the Battle

شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ. وَشِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ

of U¦ud was *yi na¥rallihi iqtarib* (O victory of Allah, come nigh!) Their *shi`ir* in their battle against Banu'l-Na¤¢r was *yi r£¦a alqudusi ari¦* (O Holy Spirit! Give us rest!) Their *shi`ir* in their battle against Ban£ Qaynuqi` was *yi rabbani li yaghlibunnaka* (O Our Lord! Let them not overcome You!) Their *shi`ir* in their battle in al-±a'if was *yi ri¤win* (O All-pleasing!) The *shi`ir* in the Battle of ºunayn was *yi ban¢ `abdillih yi ban¢ `abdillih* (O sons of Allah's Servant! O sons of Allah's Servant!) The *shi`ir* in the Battle of al-A¦zi¦b (the Allies) was *hum li yub¥ir£n* (They cannot see!) The *shi`ir* in their battle against Ban£-Quray¨ah was *yi salimu aslimhum* (O Source of peace! Make them surrender!) Their *shi`ir* in the Battle of al-Murays¢` (i.e. their battle against Banu'l-Mu¥§alaq) was *ali ilallihi al-amru* (Verily, Allah's is the whole command). Their *shi`ir* on the ºudaybiyah Encounter was *ali la`natullihi `ali al¨¨alim¢n* (Verily, the curse of Allah is on the wrongdoers). Their *shi`ir* in the Battle of Khaybar (the day of the phalanx) was *yi `aliyyu itihim min `aliyyin* (O All-high! Come to them from above). Their *shi`ir* on the Day of Conquest was *na¦nu `ibidullihi ¦aqqan ¦aqqan* (We are the servants of Allah; truly, truly). Their *shi`ir* in the Battle of Tab£k was *yi a¦adu yi ¥amadu* (O One and Only! O Eternally Besought of all!). Their *shi`ir* in their battle against Banu'l-Mulawwa¦ was *amit amit*

اللهِ إِقْتَرِبِ
إِقْتَرِبْ.
وَشِعَارُ الْمُسْلِمِينَ
يَوْمَ أُحُدٍ يَا
نَصْرَ اللهِ
إِقْتَرِبْ. وَيَوْمَ
بَنِي النَّضِيرِ
يَا رُوحَ
الْقُدُسِ أَرِحْ،
وَيَوْمَ بَنِي
قَيْنُقَاعٍ يَا
رَبَّنَا لاَ
يَغْلِبَنَّكَ،
وَيَوْمَ الطَّائِفِ
يَا رِضْوَانُ،
وَشِعَارُ يَوْمِ
حُنَيْنٍ يَا بَنِي
عَبْدِ اللهِ يَا
بَنِي عَبْدِ اللهِ،
وَيَوْمِ الأَحْزَابِ
هُمْ لاَ
يُبْصِرُونَ،
وَيَوْمِ بَنِي
قُرَيْظَةَ يَا
سَلاَمُ أَسْلِمْهُمْ،
وَيَوْمِ
الْمُرَيْسِيعِ
وَهُوَ يَوْمُ بَنِي
الْمُصْطَلَقِ أَلاَ
إِلَى اللهِ الأَمْرُ،
وَيَوْمِ
الْحُدَيْبِيَةِ أَلاَ

لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ، وَيَوْمِ خَيْبَرَ يَوْمِ الْقَمُوصِ يَا عَلِيُّ آتِهِمْ مِنْ عَلٍ، وَيَوْمِ الْفَتْحِ نَحْنُ عِبَادُ اللهِ حَقّاً حَقّاً، وَيَوْمِ تَبُوكَ يَا أَحَدُ يَا صَمَدُ، وَيَوْمِ بَنِي الْمُلَوَّحِ أَمِتْ أَمِتْ، وَيَوْمِ صِفِّينَ يَا نَصْرَ اللهِ، وَشِعَارُ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ يَا مُحَمَّدُ، وَشِعَارُنَا يَا مُحَمَّدُ.

(Cause to die! Cause to die!). Their *shi`ir* in the Battle of ¯iff¢n was *yi na¥rallihi* (O Allah's victory!). The *shi`ir* of °usayn was *yi Mu¦ammad* (O Mu¦ammad!). Our *shi`ir* is also *yi Mu¦ammad* (O Mu¦ammad!).[1]

About the exegesis of the following holy verse:

O you who believe, violate not the RITUALS of Allah nor of the sacred month... (5:2)

ﯾﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮا ﻻ ﲢﻠﻮا ﺷﻌﺎﺋﺮ ﷲ

The author of the Arabic-Arabic dictionary of *Lis¡n al-`Arab* has quoted al-Zajj¡j as saying that, the *rituals* of Allah stand for all practices through which Almighty Allah is worshipped. Almighty Allah has made these practices rituals (i.e. symbols) for us. They thus include all rituals of

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:105, H. 1.

the °ajj Pilgrimage, such as the situations whereon a pilgrim should halt, perform *sa`y* (walk between al-¯af¡ and al-Marwah), and perform *dhab¦* (slaughter animals offered as sacrifice for the sake of Almighty Allah)… etc.[1]

This concept of rituals shows that Islamic rituals stand for all the acts of worship that require a special and distinctive congregation by which Muslims are distinguished from others, such as the ritual °ajj Pilgrimage, the Friday Prayer, and other congregational prayers. There are some rituals that Muslims alone celebrate that distinguish them from other nations, such as the feast days, especially the Lesser Bairam (`«d al-F¢§r) and the Greater Bairam (`«d al-A¤¦¡). Then there are those rituals performed at certain places dedicated to Islamic litanies and devotional acts which Muslims deem sacred and reverential—such as mosques, especially the Sacred Mosque in Makkah, the Prophet's Mosque in al-Mad¢nah, and the Furthest Mosque in al-Quds (Jerusalem). In addition to these, are places whereon pilgrims are commanded to stop, such as Mount `Araf¡t, al-Muzdalifah, and the Hills of ¯af¡ and Marwah. Other religious acts, both verbal and practical, on which Muslims agree unanimously and use to get to know each other and be distinguished from other communities, include forms of salutation and greeting.

Acts of worship are the formulae and special practices that Almighty Allah has established for His servants to express their relation with Him and bring them nearer to Him. These include prayers, supplications, fasting, almsgiving, defraying of the *zak¡t* and *khumus* taxes, and expressions of praise that glorify and magnify the Lord within certain formulae and at certain times.

Almighty Allah, out of His grace and favor, has opened the

1- Ibn Man¨£r, *Lis¡n al-`Arab* 4:414.

door wide for human beings to dedicate all their acts to seek nearness to Him and worship Him. In turn, they respond to the divine command and appeal for divine guidelines. The acts of worship mentioned in this discussion are specific prescribed formulas.

Before we start, let us refer, albeit briefly, to the significance of rituals and acts of worship, as well as their roles in Islam and the logic for their legislation.[1]

1- I have discussed in some detail the role of rituals within my thesis on the *Basmalah* in my exegesis of S£rah al-F¡ti¦ah and S£rah al-Jumu`ah, which is now in print. Our mentor, Martyr Sayyid al-¯adr, has also discussed the acts of worship in an independent thesis attached to his *Ris¡lah* (a thesis on the practical laws of Islam) entitled *al-Fat¡w¡ al-W¡¤i¦ah* under the title of 'A General Glance at Acts of Worship'. For more information in this regard, it is advisable to refer to these theses.

SIGNIFICANCE OF RITUALS

Rituals are one of the consistent strategies in the religious code of Islamic law because they point out invariable social needs in human life. For this reason, such rituals are not subject to variability when the methods of social lives or the circumstances of civil progress in human life change. This becomes clear by pursuing the following four needs:

First: These rituals signify a framework that safeguards the virtuous community from loss, and guarantees its persistence and unity against breakup and disunion. This, of course, indicates an invariable social need in the existence of humanity.

Second: These rituals pinpoint the genuineness of the Muslim nation and its identity among other nations and enhance the feelings of glory and dignity in relation to Islam, such feelings being the invariable need of humanity.

Third: These rituals play a role in the achievement of the essential objective of the divine mission of Islam. This objective is to grant success to the processes of divine enlightenment and bring about a social shift towards righteousness. The rituals, at an individual level, through sustained verbal or practical repetition produce an effect on the mental (i.e. sensory, emotional, and rational) substance of man, creating conformity of the interior with the exterior, the form with the content.

They also play a role on the social level, by creating a general tradition that can influence people more than laws and enactments. In other words, these rituals contribute effectively in creating a state of constancy, steadiness, and public harmony in both the individual and society.

Fourth: The rituals influence numerous immutable needs.

In the field of education, they create a public custom that contributes to controlling the social behavior of individuals.

In the field of politics, they manifest the power, coherence, dignity, and honor of the Muslim community through collective practices, such as the congregational prayers, Friday prayers, and the °ajj Pilgrimage, which build the confidence of insecure individuals by participating in collective movements with others.

In the field of social relations, they strengthen social relations among Muslims and create a spirit of collective responsibility, cooperation, mutual understanding, and cordiality among them, in addition to reciprocity of benefits and interests, as is in the °ajj Pilgrimage about which Almighty Allah says:

...That they may witness benefits for them. (22:28) ﴿لِّيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

In the field of propagation, these rituals provide doctrinal contents and intellectual and moral concepts. In addition, they can provide the best means of expressing political and social ideas.

THE ROLE OF ACTS OF WORSHIP

In the religious code of Islamic law, acts of worship do not change when social lifestyles or the circumstances of civil progress in human life change.[1]

This indispensable invariability stems from the fact that worship gives expression to the relationship between man and his Lord, which is an invariable, perpetual, and innate relationship. This urgency can be better manifested through the following points:

First: Humanity is in urgent need of association with Allah, the Perfect in excellence, so that people can continue to progress and avoid exposing themselves to deviation due to a state of aloofness or stagnancy. Sometimes, people fall in the swamp of paganism and immoderation when they change their relatively tight allegiances into boundless allegiances, thus causing the advance towards perfection to stop.

Representing a balanced practical expression of affiliation, worship develops a belief in Almighty Allah by means of devotional acts that strengthen affiliation and, at the same time, give a boost to refutation of all other boundless allegiances and deities.

Second: For practical (i.e. social) progress, humanity is required to do certain acts intended for the good of the community as a whole. However, at times, individuals carry out other acts for their personal interest. In the former

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1- In the discussion of this topic, it may be useful to benefit by the essay of our mentor, Martyr Sayyid Mu¦ammad B¡qir al-¯adr, which is included in his *Ris¡lah* in the chapter entitled, A General Glance at Acts of Worship.

acts (i.e. acts intended to achieve public interests), the matter is the opposite. In these acts, the efforts exerted may not be compatible with the personal advantage that one might be able to gain within the community; rather, they can be at the expense of personal interests. Such being the case, acts of worship play a significant role in urging human beings to act for the sake of Almighty Allah alone, thus playing a significant role in encouraging people to do things for the sake of public interest, leaving behind egoism and personal interests.

Third: Human society is always in need of undertakings that bind individuals to abide by the system that rules their society. These undertakings, at times, take the form of material and physical punishments enacted by society against those who violate its regulations and, at other times, they take the form of an inner feeling of responsibility towards these regulations and laws. However, the penal law has limited influence since it is impossible for this law to pursue all the actions and movements of individuals, whereas an inner feeling of responsibility is always present. Worship can develop this feeling of responsibility because worship can enhance in man his relationship with Almighty Allah and his feeling that he is under an incessant monition of Him *"from Whom is not hidden the least little atom in the heavens or on earth."*

Distinctive Features of Worship in Islam

There is also another set of distinctive features marking worship in the religion of Islam. These distinctive features are as follows:

All-inclusiveness

In the religion of Islam, worship includes all aspects of human life—personal, social, and political. In addition,

Islam expects its believers to demonstrate devotion to divine worship in every act (drinking, eating, enjoying entertainment and appetencies, etc.), opening the door to seek nearness to Almighty Allah and confirming one's connection with Him in all his deeds and activities.

Transcendentality

For each act of worship, there is a psychological and spiritual, visible and observable, external and material, or generally social explanation. Sometimes, scientific advancement proves this fact because it presents new horizons of understanding the transcendental role of acts of worship.

In addition to this, in the ritual acts of worship, like prayer, fasting, and °ajj, we observe an aspect of transcendentality in devotional behavior, the objective of which is to strengthen people's relationships with the unseen world and escalate belief in it. For instance, such transcendental aspects can be witnessed in the number of the cycles (or units) of each prayer, as well as the circumambulation of the Holy Ka`bah (*§aw¡ff*), the walking between ¯af¡ and Marwah (*sa`y*) and other acts, which cannot be explained by any word except devoutness or compliance with divine commands.

Physical Awareness

In addition to transcendentality, we observe physical awareness in the Islamic acts of worship, since man is a compound of spirit and material. In order to bring the acts of worship within the fold of these two aspects, Islam has laid much emphasis on intention and sincerity on one hand, and compliance with Allah's commands on the other. Attention to Almighty Allah (i.e. presence of heart) and compliance with His commands represent the spiritual

aspect of the human self. Islam has laid equal emphasis on the aspect of physical awareness in acts of worship, as is noticed in the performance of the ritual prayer and °ajj Pilgrimage. Details like the necessity of directing the face towards the Holy Ka`bah, standing erect, genuflecting, prostrating in prayers, circumambulating the Holy Ka`bah, walking between ¯af¡ and Marwah, and throwing pebbles at the statues of Satan in the ritual °ajj Pilgrimage, explain this aspect, which is also visible in other obligatory and supererogatory acts.

Islam is a religion unlike the other two extremist trends seen today. One of these cancels out the physical embodiment of devotional acts, supposing them to be a purely spiritual and psychological state, while the other trend considers worship to be no more than an external, physical practice that is devoid of any intentional and spiritual significance, thus changing it into a pagan state.

Social Aspect

In addition to those things mentioned, a social aspect can be observed in the majority of Islamic devotional acts which intends to establish and cement mutual relationships between the individuals of society. It is true that the basic objective of worship is to cement the relationship between humanity and the Lord, but the social aspect is still a secondary yet vital objective in some acts of worship, such as the ritual °ajj Pilgrimage, the congregational prayers, the Friday prayer, the `«d prayers, *jihad*, *zak¡t*, and others.

Additionally, the rituals themselves have a social aspect. They aim at unifying the Muslim nation and establishing its identity by acts such as turning ones face towards the Ka'abah in prayer, celebrating two feast days, and participating in the Friday prayers.

In keeping with the Islamic theory, the Ahl al-Bayt (‘a) encouraged their followers to pay much attention to this aspect and emphasized it in an exhaustive and splendid way. They presented examples and models and explained details of these rituals and acts of worship to make them encompass the daily, weekly, and annual life of every Muslim individual. Through such means, the Ahl al-Bayt (‘a) have been in a position to strengthen the spiritual and social structure of the virtuous community, deepen the Sh¢`ite Muslim’s connections with Almighty Allah, and build a righteous entity inside the Muslim community.

In the coming discussion, I will not deal with such well-known Islamic models of devotional acts like the ritual prayer, fasting, °ajj Pilgrimage, *zak¡t*, and *jihad*, or such rituals like celebrating the two feast days, the ritual offering of salutation, or like matters, which are obviously familiar to all. I will take up the rituals and acts of worship exclusively discussed by the Ahl al-Bayt (‘a) in their endeavors to build a virtuous community.

The Ahl al-Bayt (‘a) and Public Rituals

The Ahl al-Bayt (‘a), through their discourses and methods of education, took much interest in the congregational rituals of Islam. They are thus reported to have said:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوِلاَيَةِ، وَلَمْ يُنَادَ بِشَيْءٍ كَمَا

Islam is based on five things: ¥alit (performance of obligatory prayer), zakit (poor-rate), ¦ajj (pilgrimage to the Holy House in Makkah), ¥awm (observance of fasting), and wiliyah. Nothing stands confirmed like the confirmation of wiliyah.[1]

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:18, H. 1.

نُودِيَ بِالْوِلاَيَةِ.

According to an authentic narration that is reported from `Al¢ ibn Ibr¡h¢m, Zur¡rah has reported Imam al-B¡qir (‘a) as saying:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةِ أَشْيَاءَ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ وَالْوِلاَيَةِ.

Islam is based on five things: ¥alit (performance of obligatory prayer), zakit (poor-rate), ¦ajj (pilgrimage to the Holy House in Makkah), ¥awm (observance of fasting), and wiliyah.

Zurirah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْوِلاَيَةُ أَفْضَلُ، لأَنَّهَا مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the wiliyah, because it is the key to the others and the wal¢ (divinely designated leader) is the guide for them.

Zurirah asked, “What is next in being the best?”

The Imam (‘a) answered:

الصَّلاَةُ; إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: الصَّلاَةُ عَمُودُ دِينِكُمْ.

Then comes the prayer, for the Messenger of Allah (¥) has said, ‘Prayer is the pillar of your religion.’

Zurirah asked, “What is next?”

The Imam (‘a) answered:

الزَّكَاةُ، لأَنَّهُ قَرَنَهَا بِهَا وَبَدَأَ بِالصَّلاَةِ قَبْلَهَا. وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

Zakit. Almighty Allah has coupled it with prayer and mentioned prayer first. The Messenger of Allah (¥) has said, ‘Defrayment of the zakit relieves one of sins.’

الـزَّكَـــاةُ تُـــذْهِبُ الـذُّنُـوبَ.

Zurirah asked, “What is next?”

The Imam (‘a) answered:

الْـحَجُّ، قَـالَ اللهُ عَـزَّ وَجَـلَّ: {ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ} وَقَـالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَـيْـــهِ وَآلِـــهِ وَسَـــلَّمَ: لَـحِجَّـــةٌ مَقْبُولَـةٌ خَيْـرٌ مِـنْ عِشْـــرِينَ صَـــلاَةً نَـافِلَـةً، وَمَـنْ طَـافَ بِـهَـــذَا الْـبَـيْـــتِ طَوافاً أَحْصَى فِيـــهِ أُسْـــبُوعَهُ وَأَحْسَـــنَ رَكْـعَـتَـيْـــهِ غَفَـــرَ اللهُ لَـهُ. وَقَـالَ فِـي يَـوْمِ عَرَفَـــةَ وَيَـــوْمِ الْـمُـزْدَلِـفَـــةِ مَـــا قَـالَ.

°ajj. Almighty Allah has said, ‘Pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. Whoever disbelieves, then surely Allah is Self-sufficient above any need of the worlds. (3:97)’ The Messenger of Allah (¥) has said, ‘One accepted °ajj is better (in reward) than offering twenty supererogatory prayers. Whoever circumambulates this House seven times and follows it with offering a correctly-done two-unit prayer, Almighty Allah shall forgive him his sins.’ He (¥) has also said many things about the `Arafit Day and the Muzdalifah Day.

Zurirah asked, “What is next?”

The Imam (‘a) answered:

الـصَّوْمُ.

Then comes fasting.

Zurirah asked, “Why has fasting come last of all?”

The Imam (‘a) answered:

قَـالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَـيْـهِ وَآلِـهِ: الـصَّوْمُ جُـنَّـةٌ مِـنَ الـنَّـارِ. إِنَّ أَفْـضَلَ

The Messenger of Allah (¥) has said, ‘Fasting is an armor against Hellfire.’ The best of all things is a duty that if you miss it, you do not need to repent; rather, you can

later carry it out exactly as you are required to do. As for the prayer, the zakit, the °ajj Pilgrimage, and wiliyah, nothing can compensate for them when they are missed, while you can make up for the fasting if you miss it, fail to observe it, or travel during its days. Such being the case, you can recompense the sin of missing fasting with almsgiving, without need for fasting during other days as compensation. As for the other four pillars, nothing at all can replace them and save you from failing to do them. After recognition of Almighty Allah, the prime act, acme, key, door to all things and the pleasure of the All-beneficent Lord is the obedience to the Imam. Allah, the Exalted and Majestic says, 'Whoever obeys the Messenger, indeed he has obeyed Allah, and as for those who turn away, We have not sent you as a keeper over them. (4:80)'. Verily, if one spends his nights in acts of worship, fasts during the days of his lifetime, gives his entire fortune as alms, and goes on °ajj Pilgrimage every year of his lifetime, but does not recognize loyalty to the Representative of Allah on Earth, and does all his deeds without this basis, he will not have any right to receive the reward of Almighty Allah nor be regarded as one of the people of true faith. The doers of good

الأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ. إِنَّ الصَّلاَةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوِلاَيَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا. وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيهِ أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَجَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ وَلاَ قَضَاءَ عَلَيْكَ. وَلَيْسَ مِنْ تِلْكَ الأَرْبَعَةِ شَيْءٌ يَجْزِيكَ مَكَانَهُ غَيْرُهُ. ذُرْوَةُ الأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الأَشْيَاءِ وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلإِمَامِ بَعْدَ مَعْرِفَتِهِ. إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: {ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ} أَمَا لَوْ أَنَّ رَجُلاً قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ وَلَمْ يَعْرِفْ

وِلاَيَةَ وَلِيِّ اللهِ فَيُوَالِيَهُ وَيَكُونَ جَمِيعُ أَعْمَالِهِ بِدِلاَلَتِهِ إِلَيْهِ، مَا كَانَ لَهُ عَلَى اللهِ عَزَّ وَجَلَّ حَقٌّ فِي ثَوَابِهِ وَلاَ كَانَ مِنْ أَهْلِ الأِيمَانِ. أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ.

among these people (i.e. those recognizing the loyalty to the Imams) will enter Paradise by Almighty Allah's mercy.[1]

Sulaym¡n ibn Kh¡lid reported Imam al-B¡qir (‘a) as saying:

أَلاَ أُخْبِرُكَ بِالإِسْلاَمِ أَصْلِهِ وَفَرْعِهِ وَذُرْوَةِ سَنَامِهِ؟ أَمَّا أَصْلُهُ فَالصَّلاَةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ. إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ. الصَّوْمُ جُنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللهِ: {گ گ گ گ}.

May I inform you about the foundation, branch, and pinnacle of Islam? The foundation of Islam is prayer, its branch the *zakit*, and its pinnacle *jihad*. I can also inform you about the doors to goodness, if you wish... Fasting is a protective shield against Hellfire. Almsgiving and spending the late hours of the night in remembrance of Almighty Allah, remove sins. Almighty Allah says, "Who forsake their beds to cry unto their Lord in fear and hope..." (32:16)"[2]

It seems important to consider the fact that *jihad* is a

1- Shaykh al-Kulayn¢, *al-K¡f¢*, 2:18-19, H. 5.
2- Shaykh al-Kulayn¢, *al-K¡f¢*, 2:23, H. 15.

branch of the pillar of *wil¡yah*, which is one of the foundations of Islam, as has been mentioned in the abovementioned tradition. The same is applicable to the duty of enjoining the right and forbidding the wrong. Moreover, the duty of defraying the *khumus* tax is also a component of the pillar of *wil¡yah*, even if it is not attached to the *zak¡t*. The one who alone has the right to command *jihad*, enjoin the right and forbid the wrong is the religious referential authority, and the basis of paying the *khumus* tax is loyalty to the divinely designated leadership of the Holy Imams (‘a).

We, thus, understand why *jihad* is the pinnacle of the religion in the same way as *wil¡yah* and obedience to the Imam is its pinnacle also, because *jihad* is one of the examples of obedience to the Imam (‘a).

In fact, various statements confirm this about each of the other Islamic public devotional acts as well.

Prophetic Tradition and Sectarian Rituals

In the sphere of rituals and devotional acts in which the Ahl al-Bayt (‘a) took great interest, the following question arises:

Can the mentioned rituals and acts of worship be considered innovations (*bid`ah*) because they are not familiar to Muslims in general?

Such questions have been raised by some people, especially the Wahh¡bi sect. They are answered in detail within the sectarian aspect of this discussion.[1] However, let us present

1- Such topics are discussed in the volume dealing with the doctrinal aspect although they have also been discussed in many other books, especially the writings of the Sunnite and Sh¢`ite writers who have considered the doctrines of the Wahh¡bi faction.

two brief synoptic answers here:

First Answer: As has been confirmed in many Prophetic traditions that are reported by both Sunni and Sh¢`ite narrators, the Ahl al-Bayt (‘a) represent the other Weighty Thing, besides the Holy Qur'¡n, that interprets the Holy Qur'¡n and explains the Prophet Tradition (Sunnah) and the religious code of Islamic law. They are also the one and only referential authorities of Islam in its genuine form, to whom the Holy Prophet (¥) explained all the details of the code of Islamic law and the Holy Qur'¡n and ordered Muslims to refer to them. As has been proven in my research about the referential authority of the Ahl al-Bayt (‘a) in the field of the exegesis of the Holy Qur'¡n,[1] they are the most acquainted with the Islamic mission, the most truthful of all people, the most knowledgeable, and the most accurate in understanding and recognizing the religion of Islam.

In this field, Shaykh al-Kulayn¢, through a valid chain of authority, has reported Imam al-B¡qir (‘a) as saying:

Archangel Gabriel brought down from Heaven two pomegranates to the Holy Prophet. Imam `Al¢ (‘a) met him and said, “What are these in your hand?” He answered, “This one is for Prophethood; so, you have no share in it. The other is for knowledge.” The Holy Prophet (¥) then split the second pomegranate into two halves, gave Imam `Al¢ (‘a) one half, took the other half for himself, and said, “You are my partner in knowledge and I am yours.” Accordingly, each single item of knowledge that the Holy Prophet (¥) received from Almighty Allah was taught by him to `Al¢. This knowledge

1- For further details, the reader is advised to refer to my book of *`Ul£m al-Qur'¡n*, Chapter: *al-Tafs¢r wa'l-Mufassir£n f¢ `Ahdi Ras£lill¡h* (Exegesis and Exegetes of the Holy Qur'¡n in the Age of the Holy Prophet).

then came to us.

While saying ‘us’, Imam al-B¡qir (‘a) put his hand on his chest (i.e. referred to himself and the other Holy Imams).[1]

Rituals and acts of worship exclusively practiced by the Sh¢`ah have been mentioned and highlighted in many traditions of the Ahl al-Bayt (‘a). They enjoy the highest level of legality and consideration in their capacity as genuine Islamic traditions, because the Ahl al-Bayt (‘a) are more knowledgeable than anybody else regarding Islam, its fundamentals, secondary issues, traditions, and etiquettes.

Second Answer: The rituals and acts of worship exclusively practiced by the virtuous community include no single item that violates Islamic rituals in form or content, nor deflects or draws them away from their goals, roles, or previously mentioned features. Rather, these rituals have come to confirm, deepen, and follow other Islamic rituals in method and manner.

These rituals and acts of worship represent a general line of conduct approved by Islam, such as in the different varieties of prayers, supplications, and *ziy¡rah* (a body of statements uttered while visiting the tomb of a holy person, usually reported from the Holy Imams (‘a)). They also commemorate and celebrate any occasion that is firmly connected to Islam and its events and figures, such as the anniversaries of the Holy Prophet’s birthday, the Holy Prophet’s Mission, the Day of Ghad¢r, and the like. They often confirm and sublimate an Islamic thought or missionary activity, such as dedicating to worship the months of Rama¤¡n, Sha`b¡n, and Rajab, and the Nights of

1- Shaykh al-Kulayn¢, *al-K¡f¢* 1:263, H. 3.
There are also tens of traditions demonstrating the same topic about the knowledge of the Holy Imams (‘a).

Qadr (the Nights of Power on one of which the Holy Qur'¡n was first revealed; 19th, 21st, and 23rd of Rama¤¡n).

The Ahl al-Bayt's interest in these special rituals was concordant with the general role of these rituals. They wanted the virtuous community and their followers to be distinguished in particularities and identity at least at the physical, spiritual, and mental levels. In fact, the Ahl al-Bayt (‘a) wanted their followers to coexist with people without blending in with their conditions; rather, they wanted them to be distinguished from others by acting as excellent exemplars. However, the followers of the Ahl al-Bayt (‘a) were not allowed to practice the general rituals and devotional acts of Islam freely and efficiently because of certain political factors. We have referred to some of these in the previous book of the security system of the virtuous community.

In the coming pages, we will discuss the system of rituals used in the building of the virtuous community, dividing our discussion into a prelude and two chapters. The first chapter is dedicated to discussing the **rituals of the Ahl al-Bayt (‘a)** while the second to discussing the **general rituals of Islam**.

PRELUDE

A general review of the books of traditions, supplications, and formulas of *ziy¡rah*, as well as the actual practices of the Ahl al-Bayt's followers, gives us a set of major rituals that the Ahl al-Bayt (‘a) were concerned about and urged their partisans and followers to practice. These rituals rally around the Ahl al-Bayt's confirmations regarding practicing the general rituals of Islam and were also confirmations of the Ahl al-Bayt (‘a) themselves.

As true defenders of Islam and the natural extension of the Islamic Mission, the Ahl al-Bayt (‘a) emphasized the practice of the general rituals of Islam, considering them the most significant foundation in building a virtuous community. They (‘a) expressly and widely maintained the practice of the general rituals of Islam (including prayers, °ajj Pilgrimage, *zak¡t*, and fasting) and commanded their followers to establish them under all circumstances, no matter how difficult it might be.

As for the second confirmation, it is founded on the Ahl al-Bayt's view of Islamic theory which is based on five pillars: prayer, *zak¡t*, fasting, °ajj Pilgrimage, and *wil¡yah*. The most important of these five pillars is the *wil¡yah*, according to the Ahl al-Bayt (‘a) because no confirmation has been made on any of these five pillars that compares with the confirmation made on *wil¡yah*, which is the protector of the other four pillars and the *wal¢* (authority) is the guide towards the other pillars being conversant with them. Moreover, prayer, *zak¡t*, fasting, and the °ajj Pilgrimage depend upon *wil¡yah* to be accepted.

The Ahl al-Bayt (‘a) are the pivot and purport of *wil¡yah*.

Many verses of the Holy Qur'¡n confirm this— the Verse of *Mawaddah* (love),[1] the Verse of *Ta§h¢r* (purification),[2] the Verse of *Khumus*,[3] the Verse of *Wil¡yah*,[4] and many others— in addition to many traditions of the Holy Prophet (¥) that were reported without interruption, such as °ad¢th al-Ghad¢r,[5] °ad¢th al-Thaqalayn,[1] °ad¢th al-Saf¢nah,[2] and

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1- The Holy Qur'¡n reads:
Say: I do not ask of you any reward for it, but love for my near relatives. (42:23)

ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ

2- The Holy Qur'¡n reads:
Allah only desires to keep away impurity from you, O people of the House, and to purify you a thorough purifying. (33:33)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ

3- The Holy Qur'¡n reads:
Know that whatever thing you gain, a fifth of it is for Allah, and for the Messenger and kinsmen of the Messenger… (8:41)

ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ

4- The Holy Qur'¡n reads:
Only Allah is your real leader and His Messenger and those who believe; those who keep up prayers and pay the poor-rate while they bow in prayer. (5:55)

ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ

5- The Holy Prophet (¥) is reported to have said:

⇨

أَيُّهَا النَّاسُ، مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِيٌّ مَوْلاَهُ. اَللّٰهُمَّ وَالِ مَنْ وَالاَهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَأَحِبَّ مَنْ أَحَبَّهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ.

O people, whoever has taken me as master, `Al¢ is now his master. O Allah, (please) be the friend of him who takes `Al¢ as master, be the opponent of him who antagonizes `Al¢, give victory to him who supports `Al¢, disappoint him who disappoints `Al¢, love him who loves `Al¢, and hate him who hates `Al¢.

Al-°¡kim al-°asak¡n¢, *Shaw¡hid al-Tanz¢l* 1:191.

1- The Holy Prophet (¥) is reported to have said:

إِنِّي أُوشَكُ أَنْ أُدْعَى فَأُجِيبُ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ عَزَّ وَجَلَّ وَعِتْرَتِي. كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلُ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تُخَلِّفُونِي فِيهِمَا.

I am about to be called, and I shall certainly respond. I am thus leaving behind amongst you the two weighty things—the Book of the Exalted and Majestic Allah and my progeny. The Book of Allah is a rope extending from the heavens to the earth. My progeny are the members of my household. The All-subtle and All-aware Lord has informed me that these two shall never separate from each other until they join me on the Divine Pond. Now, consider how you shall regard me through these two things.

A¦mad ibn °anbal, *al-Musnad* 3:17.

2- The Holy Prophet (¥) is reported to have said:

إِنَّمَا أَهْلُ بَيْتِي مِثْلُ سَفِينَةِ نُوحٍ: مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Verily, the parable of my Household is like the parable of Noah's ark—whoever embarks on it shall be saved, but he who fails to join it shall be drowned.

Al-Muttaq¢ al-Hind¢, *Kanz al-`Umm¡l* 6:216.

For further details, refer to al-Fayr£z¡b¡d¢'s *Fa¤¡'il al-Khamsah f¢'l-¯i¦¡¦ al-Sittah*.

many other °ad¢th.

Hence, expressing love, affection, and loyalty to the Ahl al-Bayt (‘a) becomes one of the devotional pillars of Islam and one of the Islamic rituals when and if it is practiced within the legal and reason-based formulas and methods prescribed by the Ahl al-Bayt (‘a).

For this reason, the Ahl al-Bayt (‘a) have not left the virtuous community and the other Muslims without identifying and explaining a set of general formulas and methods to be used as rituals expressing this love as a sign of loyalty to them.

With respect to the two major kinds of rituals, we must discuss a set of topics including the rituals of the Ahl al-Bayt (‘a), the activities on general days and nights, etiquettes and manners, mosques and holy places. Independent chapters will discuss each of these topics.

Chapter One:
Rituals Of The Ahl Al-Bayt

The majority of private rituals practiced by the virtuous community directly or indirectly relate to the Ahl al-Bayt (‘a). However, in this discussion, we aim at dedicating our discussion to the rituals that basically focused on the Ahl al-Bayt (‘a) in their capacity as persons of a superior standing with Almighty Allah and enjoying the position of Imamate and divinely designated leadership of the Muslim community. Thus, the following topics fall under this title:

1. Commemorating Imam al-°usayn’s Martyrdom
2. Commemorating Anniversaries of the Holy Infallibles (‘a)
3. Visiting Tombs and Shrines of the Holy Infallibles (‘a)

CEREMONIES OF COMMEMORATING IMAM AL-ḤUSAYN'S MARTYRDOM

Besides expressing loyalty to the Ahl al-Bayt (‘a) in general and Imam al-°usayn (‘a) in particular, the ceremonies of commemorating Imam al-°usayn's martyrdom, as well as the anniversaries appertaining to the Holy Infallibles (‘a), are actually meetings which discuss doctrinal, moral, social, historical affairs, and issues related to the daily and current affairs of Muslims. In one aspect of their content, the social aspect, these ceremonies resemble the Friday Prayers during which Muslims gather to listen to the sermons delivered by the preacher who usually discusses various aspects of their current affairs and reminds them of Almighty Allah.[1] In another aspect, these ceremonies are held to deliberate knowledge and ethics.

We have previously discussed the ceremonies commemorating Imam al-°usayn's martyrdom in the Second Book of this series which discussed the cultural aspect of building a virtuous community. We have also discussed the philosophy of such ceremonies, their spiritual, cultural, and political outcomes, rituals recommended by the Holy Imams (‘a) and, other rituals invented by people.

Although the ceremonies commemorating Imam al-°usayn's martyrdom, represent an anniversary of one of the

1- Of course, meetings that are held for commemorating Imam °usayn (‘a) can never be substitutes for the Friday Prayers that include discourses and performance of prayer. Yet, they can represent an *extension* of the ritual content of the Friday Prayer in which we can find the root and the Islamic line of these rituals.

Holy Imams (‘a), an independent chapter has been dedicated to discussing this anniversary due to its significance and particularities. The Ahl al-Bayt (‘a) gave this anniversary so much importance and consideration that it has turned into a cultural, spiritual, and behavioral school for building a virtuous community.

Hereafter, I will briefly discuss the ceremonies and the times when the followers of the Ahl al-Bayt (‘a) solemnly commemorate Imam al-°usayn’s martyrdom. These ceremonies can be classified into five major classes:

1. The First Ten Days of Mu¦arram

The followers of the Ahl al-Bayt (‘a) hold special ceremonies on the first ten days of Mu¦arram (the first month in the Islamic Calendar). Wherever they are, the individuals of the virtuous community gather to condole with and weep for Imam al-°usayn (‘a) as well as discuss current cultural and doctrinal issues. For them, the commemoration of this anniversary is almost a doctrinal duty, since some individuals of the virtuous community may not participate in any other doctrinal celebration the whole year, but never miss commemorating this anniversary. During this commemoration, they concern themselves with serving others with food dedicated to this occasion, meeting together, and expressing their grief for Imam al-°usayn’s martyrdom by a demonstration of sorrow.

The focus of the individuals of the virtuous community, in commemorating this anniversary, varies according to the variety of their cultural, intellectual, and social levels as well as the surrounding political circumstances. Therefore, some of them hold ceremonies and spend large amounts of money to gather as large a congregation as possible. They select the most skillful orators, speakers, and lecturers. At the same time, the virtuous community attends and

participates in such sessions to benefit culturally, spiritually, and emotionally.

At the same time, there is immense desire to become close to Imam al-°usayn (‘a) by presenting oneself at his holy shrine or, from afar,[1] by offering him salutations and greetings, complaining to him about personal problems, pledging allegiance to him, and renouncing his enemies, cursing them, and rejecting their barbarian acts.

On such days, both the ordinary and the elite media of the individuals of the virtuous community weep for Imam al-°usayn (‘a) and demonstrate grief and pain on the cruelties perpetrated upon him and his companions in Karbala.

Another practice that manifests itself particularly in this season and on these days is the pubic serving of food and drink dedicated to Imam Husayn (‘a) in remembrance of the three days and nights of his thirst and hunger.

Traditions from the Ahl al-Bayt (‘a) report these practices in the first ten days of the holy month of Mu¦arram.

Some other practices through which the Ahl al-Bayt’s followers express their grief for Imam al-°usayn’s tragic saga bear no supportive evidence from the Ahl al-Bayt (‘a). They are:

- organizing public processions and marches
- roaming in streets to express loyalty to and grief for Imam al-°usayn (‘a)

1- In the coming chapter about the ritual of *ziy¡rah*, we will refer independently to the formulas of *ziy¡rah* of Imam °usayn (‘a) as well as the other Holy Imams of the Ahl al-Bayt (‘a) that are recommended at certain times from both near and afar.

- holding theatrical performances aimed at representing some aspects of Imam al-°usayn's tragic saga—his journey to Karbala, the burning of the tents of the women and children after massacring his companions, the journey of those who were taken as captives after the battle, or other grievous events to which Imam al-°usayn (ʻa) was exposed—or all the events that took place in Karbala

All of the above are inventions of ordinary people to express their emotions and feelings.[1]

1- Unfortunately, such activities, sometimes performed by individuals of the vulgar or non-religious class of the community in violation of good public sense, are basically disallowed and are in whole or in part too far from the goals intended by the Holy Imams (ʻa). They believe that such activities inappropriately express sentiments and emotions (such as the practice known as *ta§b¢r* which entails striking the head with sharp instruments so as to make blood flow as an expression of mourning for Imam al-°usayn (ʻa) whose blood was shed on such days). The scholars, the jurisprudentially mindful people, and the well-aware segment of the virtuous community do not participate in such incompatible activities; rather, they deny them through their statements, words, and lastly in their hearts when they cannot find anybody to hear when they anticipate sedition, discrepancy, or dispute which make the harm greater than the benefit.
Because of certain political circumstances through which these rituals passed when the tyrannical and unjust rulers worked towards annihilating them to uproot them from their origin, some ordinary people acted fanatically regarding these rituals in the same way they did towards Imam °usayn (ʻa). At the same time, some scholars kept silent or even permitted the practice of these rituals for the endurance of the commemoration. This was because the public represented the popular power that stood against the tyrannical rulers. In addition, scholars could not find any point of evidence proving the forbiddance or the illegality of ⇨

On the tenth day of Mu¦arram, these rituals and ceremonies attain their climax when markets are shut down and almost all the individuals of the virtuous community participate in the condolence ceremonies and food is prepared to feed all the participants.

2. The Months of Mu¦arram and ¯afar

The rest of the days of Mu¦arram and ¯afar (the second month in the Islamic calendar) have a secondary place of importance for holding sessions for condolence ceremonies

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practicing such rituals, so they deemed them legal according to the general jurisprudential rule of the legality of all things unless there is an evident proof demonstrating the opposite. Furthermore, under such circumstances, the practice of these rituals achieved an advantage or repelled a disadvantage not to mention the fact that they were the best way to gather and attract the attention of the masses towards commemorating Imam °usayn's martyrdom.

However, the correct stand, towards the practice of such rituals, taken by Ayatollah Sayyid Mu¦sin al-°ak¢m, Im¡m Khumayn¢, and his successor, Ayatollah Sayyid `Al¢ al-Kh¡mana'¢, in addition to many Sh¢`ite master scholars, was that the disadvantage caused by such rituals to the virtuous community has become greater than their advantage nowadays. They deform the portrait of the virtuous community and act as an obstacle between the guidance of the Holy Imams (‘a) and the genuine understanding of Islam on the one hand, and the general Muslim masses on the other. Besides, the practice of these rituals arouses a spurious issue that is forbidden by Islam, because some people consider the practice of these rituals to be a devotional act intended to seek nearness to Almighty Allah, while there is no authoritative evidence (i.e. mentioned in the Holy Qur'¡n and Sunnah) proving this either particularly or generally. Such practices fall under a general topic, and all its parts are considered acts of worship. However, Almighty Allah best knows the truth.

of Imam al-°usayn's martyrdom. Public condolence meetings are organized by individuals and communities in private and public places. Each ten days of these two months are taken as a new term similar to the first ten days of Mu¦arram, dedicating each day and night to a certain occasion for which its special ceremonies are held. These terms end on the twentieth of ¯afar, the day of Arba`¢n, which is the fortieth day after Imam al-°usayn's martyrdom. Hence, the last ten days are dedicated to the occasion of the arrival of the captives in Mad¢nah, followed by the demise of the Holy Prophet (¥), which falls on the twenty-eighth day of ¯afar and which we shall mention later.

The general mark of the ceremonies held on the rest of the days of Mu¦arram and ¯afar is the holding of assemblies (*maj¡lis*; sing. *majlis*). The ceremonies on the day of Arba`¢n, include processions and marches organized and destined for the two holy shrines in Karbala, Imam al-Ri¤¡'s holy shrine in Mashhad, the shrine of Lady F¡§imah, the daughter of Imam M£s¡ al-K¡¨im (ʻa) in Qum, or for public places of worship, such as mosques, °usayniyyahs, and religious places. These processions and marches are organized for the purpose of commemorating Imam al-°usayn's martyrdom, pledging allegiance to him, and commemorating the anniversary of the captives' return to Karbala, as maintained by some reports.

3. Weekly Sessions

The third category are weekly or monthly assemblies that the followers of the Ahl al-Bayt (ʻa) hold regularly in public places or in their houses, as a response to the Holy Imams (ʻa) who, according to many traditions, called their followers to hold such sessions and meetings.

The issues of Imam al-°usayn's martyrdom and loyalty to the Ahl al-Bayt (ʻa) have become the pivot of these

sessions, as instructed by the Holy Imams (‘a). However, discourses in such sessions can also be about a variety of doctrinal, ethical, behavioral, historical, erudite topics, etc.

Communities and individuals choose a certain day or night in the week or the month for holding such sessions as much as their conditions allow. These sessions and meetings have thus become a continuously open school throughout the year. The individuals of the virtuous community and the followers of the Ahl al-Bayt (‘a) arrange days and times among them so that everybody can benefit from these meetings although the majority may choose Thursday nights and Fridays because these nights and days enjoy a special significance among the other days of the week. By virtue of these meetings, social relations among the followers of the Ahl al-Bayt (‘a) become well-established and positive and many religious and worldly benefits are gained. For instance, after orators mention the Ahl al-Bayt (‘a) and discuss religious topics, the sessions for knowledge-seekers turn into scientific researches, for men of letters into literary forums, and for merchants into exchange of commercial viewpoints.

4. Sessions in the Month of Rama¤¡n

The fourth category of ceremonies commemorating Imam al-°usayn’s martyrdom are assemblies during Rama¤¡n, when nights of this blessed month of devotion turn into educational seasons. During the public sessions, the most distinctive feature is the remembrance of Imam al-°usayn’s martyrdom in addition to discussion regarding, most comprehensively, Islamic issues and topics concentrating on ethical, spiritual, and behavioral issues, the laws of Islam and the recitation of the Holy Qur'¡n. However, intellectual, doctrinal, and historical issues are also discussed in such sessions.

From a cultural aspect, there can be found an equipoise

between the sessions of Rama¤¡n and the sessions of Mu¦arram and ¯afar. The latter sessions concentrate on political issues and the uprising against oppression, tyranny, and corruption, and their historical goals, factors, and causes, in addition to the sentimental and emotional aspects of Sh¢`ite beliefs. The former assemblies concentrate on ethical and spiritual issues, laws of Islam appertaining to human behavior, especially the issues of prayer, fasting, almsgiving, and the like. In addition to the recitation of the Holy Qur'¡n, doctrinal aspects regarding the fundamentals of religion, such as monotheism, Prophethood, divine revelations, and eschatology are discussed. The common points between these two types of sessions pertain to the general conditions of the virtuous community and the issue of Imam al-°usayn's martyrdom and uprising.

5. Private Occasions

The fifth and last grouping include assemblies held on special occasions to commemorate Imam al-°usayn (‘a). The Holy Imams of the Ahl al-Bayt (‘a), in their plan of building a virtuous community, took great interest in the issue of holding meetings to gather their followers on various occasions. In these meetings, discourses revolve around the issue of Imam al-°usayn's martyrdom and uprising. For instance, in funeral eulogies ceremonies are held for solacing the relatives of the deceased. In these ceremonies, the Holy Qur'¡n is recited and the tragedy of Imam al-°usayn (‘a) and his companions is mentioned to seek nearness to Almighty Allah and alleviate the grief of the bereaved.

On other occasions, such as returning from the °ajj Pilgrimage or long journeys, moving to a new house, opening a private or public foundation, recovering from a

disease, or private issues that socially require the holding of a meeting, assemblies are held to seek nearness to Almighty Allah, to gain blessings by mentioning Imam al-°usayn (‘a) and to commemorate Imam al-°usayn (‘a). Thus, such meetings have become one of the distinctive features of the virtuous community.

COMMEMORATING THE ANNIVERSARIES OF THE HOLY INFALLIBLES

Commemoration of the anniversaries of the Holy Infallibles (‘a) is of two kinds:

Commemorating their deaths and martyrdoms

Celebrating their birthdays and their joyful occasions

Commemorating the deaths and martyrdoms of the Holy Infallibles (‘a)

The Holy Imams of the Ahl al-Bayt (‘a) counseled their followers to keep their memories alive and memorialize their anniversaries. The individuals of the virtuous community, therefore, commemorate the deaths and martyrdoms of the thirteen Infallibles; namely, the Holy Prophet (s), Lady F¡§imah al-Zahra, and the eleven Imams, before Imam al-Mehdi (‘a), who is still living. The anniversaries of some eminent figures among their followers such as, Lady Khadijah al Kubra, Muslim ibn `Aq¢l, Lady Zaynab bint Ali, Zayd ibn `Al¢ ibn Husayn, Ab£-±¡lib, Umm al-Ban¢n, and others are also commemorated.

According to the belief of the virtuous community, Imam `Al¢ ibn Ab¢-±¡lib (‘a) and his son Imam al-°usayn (‘a) were slain by the sword, while the other Holy Imams (‘a), with the exception of the Awaited Imam al-Mahd¢ (‘a), who is still alive, were poisoned to death. Although this general concept has not been proven through historical events except for Imam °asan, Imam al-K¡¨im, and Imam al-Ri¤¡ (peace be upon them all), orators and preachers accept it as truth on the basis of a validly reported tradition that quotes Imam al-Ri¤¡ (‘a) as saying:

مَـا مِـنَّـا إِلاَّ مَـقْـتُـولٌ أَوْ مَـسْمُـومٌ.

Not one of us—the Ahl al-Bayt—died, except that he was slain or poisoned to death.[1]

Another fact is that there is not complete consensus upon the dates of their martyrdoms and deaths. Nevertheless, the individuals of the virtuous community have generally committed themselves to certain traditions in this respect, relying upon the inference of their scholars and historians.

More or less, the dates of the Holy Infallibles' deaths and martyrdoms are distributed over the months of the year (on the Islamic calendar) except for the month of Sha`b¡n[2]. Thus, associated ceremonies form an annual cycle, soundly entrenched in the social milieu of the virtuous community.

The related assemblies concentrate on the life of the commemorated Imam and the injustice he had to encounter. In addition, an analysis of the historical events that took place during his lifetime is presented. Other Islamic or Sh¢`ite beliefs and some of the ethical instructions and sermons of the commemorated Imam are also recalled. Usually, such meetings end by recounting the martyrdom of the commemorated Imam or some tragic aspects of Imam al-°usayn's saga.

These meetings are another form of commemorating Imam al-°usayn's martyrdom (*al-Maj¡lis al-°usayniyyah*) with some concentration on the life of the commemorated Imam (‘a).

In the general milieu of the virtuous community, there is special interest in commemorating the Holy Prophet, Imam `Al¢, Lady F¡§imah al-Zahr¡', Imam Hasan, in addition to

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:32, H. 2.
2- The month of Sha`b¡n is considered to be the month of birthdays and glad occasions.

Imam al-°usayn—peace be upon them all. Special commemoration rituals of the other Imams (‘a) are often performed in the regions where they are buried. For instance, there is special interest in commemorating the anniversary of the martyrdom of Imam al-K¡¨im (‘a) in the city of al-K¡¨imiyyah, Iraq, whose people, on that day, hold special ceremonies and rituals, shut down the marts, and participate in public processions. The same thing is applicable to the people of Mashhad, Iran, when they celebrate the anniversary of Imam al-Ri¤¡’s martyrdom and the people of S¡marr¡' on the anniversary of Imam al-H¡d¢’s martyrdom.[1]

Let us now mention a list of the familiar dates on which the deaths and martyrdoms of the Holy Infallibles (‘a) have been recorded and are well known by the individuals of the virtuous community:

1. Death of the Holy Prophet (¥): 28th of ¯afar

2. Martyrdom of Imam `Al¢ ibn Ab¢-±¡lib (‘a): 19th-21st of Rama¤¡n because he was injured on the nineteenth of Rama¤¡n and passed away on the twenty-first

3. Martyrdom of the All-veracious Lady F¡§imah al-Zahr¡' (the Luminous) (‘a): 8th of Rab¢` II, 15th of Jum¡d¡ I, and 3rd of Jum¡d¡ II. There are several traditions mentioning various dates of her martyrdom. Ceremonies of commemorating her martyrdom are usually held on the last two dates although, sometimes, such ceremonies continue

1- In the past, processions were held in the city of S¡marr¡' on the occasion of Imam al-H¡d¢’s martyrdom and people from various regions of Iraq would participate. However, the ruling authorities of the tyrannical regime of the Baathists, out of their antagonistic attitude towards the Ahl al-Bayt (‘a) and their followers, suppressed and then banned the activities of that day.

for twenty days between these two dates. In Iraq, some ceremonies are held on the earlier date.

4. Martyrdom[1] of Imam °asan ibn `Al¢ (‘a): 7th of ¯afar (in Iraq) and 28th of ¯afar in Iran, (which falls on the same date of the anniversary of the Holy Prophet’s demise).

5. Martyrdom of Imam al-°usayn (‘a): 10th of Mu¦arram.

6. Martyrdom of Imam `Al¢ ibn al-°usayn Zayn al-`ªbid¢n (‘a): 25th of Mu¦arram. This anniversary is also commemorated on the twelfth of Mu¦arram.

7. Martyrdom of Imam Mu¦ammad ibn `Al¢ al-B¡qir (‘a): 7th of Dhu’l-°ijjah.

8. Martyrdom of Imam Ja`far ibn Mu¦ammad al-¯¡diq (‘a): 25th of Shaww¡l.

9. Martyrdom of Imam M£s¡ ibn Ja`far al-K¡¨im (‘a): 25th of Rajab.

10. Martyrdom of Imam `Al¢ ibn M£s¡ al-Ri¤¡ (‘a): 17th of ¯afar (in Iraq), or the last day of ¯afar (in Iran).

11. Martyrdom of Imam Mu¦ammad ibn `Al¢ al-Jaw¡d (‘a): the last day of Dhu’l-Qa`dah.

12. Martyrdom of Imam `Al¢ ibn Mu¦ammad al-H¡d¢ (‘a): 3rd of Rajab.

13. Martyrdom of Imam °asan ibn `Al¢ al-`Askar¢ (‘a): 8th of Rab¢` I.

1- It is well-known that Imam °asan (‘a) was poisoned to death; he is therefore considered martyred. [*Translator*]

Celebrating the Birthdays and Glad Occasions of the Holy Infallibles (‘a)

In addition to commemorating the anniversaries of the deaths and martyrdoms of the Holy Infallibles (‘a), the individuals of the virtuous community celebrate their birthdays and glad occasions, creating some equilibrium between the grievous occasions and joyful ones.

Of course, celebrating such joyful occasions differs from celebrating grievous ones; therefore, the individuals of the virtuous community celebrate these joyful occasions in a way different from celebrating the deaths and martyrdoms of the Holy Infallibles (‘a). These celebrations are therefore characterized by the following features:

1. Colorful decorations replace black flags of grief and sorrow.

2. Performances and discourses concentrate on remembering the virtues of the Ahl al-Bayt (‘a) by means of sermons and recitation of laudatory compositions and hymns with the participation of the audience.

3. Literary expressions of happy emotions is the general feature of these celebrations. Festivals and carnivals are held, and numerous poets, men of letters, and orators participate therein. However, on certain occasions, such as the birthday of the Awaited Imam al-Mahd¢ (‘a), educational and doctrinal discourses are delivered, because this anniversary is regarded as the best opportunity to put forth the topic of his blessed birth. Hence, these occasions bring together the two most required kinds of discourse.

Unlike commemorating the deaths and martyrdoms, which does not exclude any of the Holy Infallibles (‘a) who were martyred, the celebrations of the anniversaries of their birthdays are usually dedicated to some of them, because

the individuals of the virtuous community aim at bringing into view the injustice, oppressions, and ordeals to which the Holy Infallibles (‘a) were exposed more than their joyful occasions. This is because injustice and oppression were the most eminent phenomena in the history of the Holy Infallibles (‘a) as well as the history of their followers.

Besides, the tragedies and sorrows of the Holy Infallibles further equip the individuals of the virtuous community with patience and steadfastness, and make them follow the examples of the Ahl al-Bayt (‘a) exactly as they are required to do.

Moreover, such interest may have come from instructions of the Holy Imams (‘a) such as the following sayings of Imam `Al¢ ibn al-°usayn Zayn al-`ªbid¢n (‘a):

إِنَّمَا أَعْيَادُنَا مَآتِمُنَا .

Verily, our festivals are commemorations of our deaths.

الْقَتْلُ لَنَا عَادَةٌ وَكَرَامَتُنَا مِنَ اللهِ الشَّهَادَةُ .

Being slain is our propensity, and martyrdom is the honor that Almighty Allah confers upon us.

Finally, the most accurate understanding of these festivals and days of joy is to spend them doing acts of worship and true recognition of Almighty Allah, serving people and expecting rewards only from the Almighty.

A view at these joyful occasions demonstrates that they are utterly intermixed with the anniversaries of deaths and martyrdoms, except for the two months of Mu¦arram and ¯afar, which are totally dedicated to grievous occasions, and the month of Sha`b¡n, which is dedicated to joyful occasions. However, the dates of the Holy Imams’ (‘a) birthdays are more expansive. Accordingly, equilibrium

between the two kinds of occasions can be found in a better and more expansive way although there is a preponderance of the grievous occasions over the joyful ones.

Let us now mention a list comprising the dates of the Holy Infallibles' (‘a) birthdays generally celebrated by the individuals of the virtuous community:

1. Birthday of the Holy Prophet (¥): 17th of Rab¢` I, which coincides with the birthday of Imam Ja`far ibn Mu¦ammad al-¯¡diq (‘a). Although there are many narrations holding that the Holy Prophet (¥) was born on the twelfth of Rab¢` I, which is celebrated by our non-Sh¢`ah brothers, the followers of the Ahl al-Bayt (‘a) always celebrated the anniversary of his birthday on the seventeenth of the same month.[1]

2. Birthday of Imam `Al¢ ibn Ab¢-±¡lib (‘a): 13th of Rajab.

3. Birthday of Lady F¡§imah al-Zahr¡' (‘a): 20th of Jum¡d¡ II.

4. Birthday of Imam °asan ibn `Al¢ al-Mujtab¡ (‘a): 15th of Rama¤¡n.

5. Birthday of Imam al-°usayn ibn `Al¢ (‘a), the martyr: 3rd of Sha`b¡n.

6. Birthday of Imam `Al¢ ibn °usayn, Zayn al-`ªbid¢n (‘a): 5th of Sha`b¡n.

7. Birthday of Imam `Al¢ ibn M£s¡ al-Ri¤¡ (‘a): 11th of Dhu'l-Qa`dah.

8. Birthday of the Awaited Imam al-Mahd¢ (‘a): 15th of

1- The Islamic Republic of Iran has been interested in both of these dates and gathered them in one week, giving it the name of the Muslim Unity Week, because the Holy Prophet (¥) is the best representation of unity among Muslims. More details about this topic will be cited in the coming chapter about the distinctive days.

Sha`b¡n.

It would certainly be asked why these holy Infallibles have been given such special interest other than the others—peace be upon them all—as regards celebrating their birthdays.

The answer is that the birthdays of the other holy Imams (‘a) are celebrated, yet limitedly. As for the previously mentioned Infallibles (‘a), the anniversaries of their births have been given special interest because definite historical events and moral particularities expressly appertain to these Imams (‘a), which highly motivate the individuals of the virtuous community.

The Holy Prophet (¥), is the last Messenger of Almighty Allah to humanity.

Imam `Al¢ (‘a), being the first of the Holy Imams (‘a) and the successor of the Holy Prophet (¥), represents the doctrinal epitome of the virtuous community.

Imam °asan (‘a), the first grandson of the Holy Prophet (¥), represents the first point in the extension of the Holy Prophet’s progeny.

Imam al-°usayn (‘a) is the martyred grandson of the Holy Prophet (¥) whose birth was accompanied by grief and sorrow.

Imam Zayn al-`ªbid¢n’s birthday falls a day after the birthday of his father, Imam al-°usayn (‘a). The followers of the Ahl al-Bayt (‘a) celebrate the birthdays of Imam al-°usayn, `Abb¡s ibn `Al¢ (‘a), and Imam Zayn al-`ªbid¢n (‘a) on three successive days respectively; the third, fourth, and fifth of Sha`b¡n. These three persons are gathered under one topic: the tragedy of Karbal¡'.

Imam al-¯¡diq (‘a) represents the doctrinal and

jurisprudential school to which the virtuous community belongs.

Imam al-Ri¤¡'s birthday is widely celebrated in Iran because of the period of time he spent in the country and the existence of his grave therein. He therefore represents a symbol of the loyalty of the Iranian people to the Ahl al-Bayt (‘a).

The awaited Imam al-Mahd¢ (‘a) represents the everlasting symbol of the divinely commissioned leadership of the Ahl al-Bayt (‘a), who still exists among the Muslim nation.

VISITING THE TOMBS AND SHRINES OF THE HOLY INFALLIBLES

Legitimacy of visiting the graves

Visiting the tombs of the Holy Prophet (¥), the Holy Imams (‘a), the prophets (‘a), the saints, and the descendants of the Holy Imams (‘a) is regarded as the most important ritual emphasized by the Ahl al-Bayt (‘a) and dutifully observed by the virtuous community. Such visits (or pilgrimages) are a significant phenomenon in the lives of the virtuous community.

In their capacity as a sort of °ajj (i.e. pilgrimage), these visits, in both content and form, are considered one of the general rituals of Islam, since traditions have described them as a complementary part of the ritual °ajj Pilgrimage.

On the other hand, Mu¦ammad ibn `Abd al-Wahh¡b and his followers known as Wahh¡bis discommend and even forbid visiting or going on pilgrimage to tombs or building structures and domes on them. Nevertheless, numerous are the traditions that are uninterruptedly reported from the Ahl al-Bayt (‘a), not to mention the Holy Prophet (¥) and the honorable companions, confirming the recommendation of visiting the tombs.

Hereinafter, I will mention some traditions reported from the Ahl al-Bayt (‘a), confirming the act of visiting the tombs as one of the highly advisable acts and the leading mottos of the virtuous community.

Shaykh al-Kulayn¢, in *al-K¡f¢*, Shaykh al-¯ad£q, in *`Uy£n Akhb¡r al-Ri¤¡* and *`Ilal al-A¦k¡m*, and Ibn Qawlawayh, in *K¡mil al-Ziy¡r¡t*, have reported through a valid chain of authority that Imam al-Ri¤¡ (‘a) said:

إِنَّ لِكُلِّ إِمَامٍ عَهْداً فِي عُنُقِ أَوْلِيَائِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَحُسْنِ الأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَتَصْدِيقاً بِمَا رَغِبُوا فِيهِ كَانَ أَئِمَّتُهُمْ شُفَعَاءَ هُمْ يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the elements of an excellent fulfillment of these covenants is indeed the visiting of the Imams’ (‘a) tombs. Hence, if one visits their tombs eagerly and with the intention of gaining their (the Imams’) desire, the Imams will intercede for him on the Day of Resurrection.[1]

According to another validly reported tradition, Zayd al-Sha¦¦¡m has reported that he asked Imam al-¯¡diq (‘a), “What is the reward of one who visits (the tomb of) one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah (¥).[2]

According to another validly reported tradition, Imam al-¯¡diq (‘a) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئِكَةِ، وَإِنَّهُ لَيَنْزِلُ مِنَ السَّمَاءِ كُلَّ

Almighty Allah has not created a category of creatures greater in number than angels. Verily, seventy

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:116, H. 1.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:117, H. 5.

مَسَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ، حَتَّى إِذَا طَلَعَ الْفَجْرُ إِنْصَرَفُوا إِلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَعْرِجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. ثُمَّ تَنْزِلُ مَلاَئِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ نَهَارَهُمْ، حَتَّى إِذَا دَنَتِ الشَّمْسُ لِلْغُرُوبِ إِنْصَرَفُوا إِلَى قَبْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ عَلَيْهِ السَّلاَمُ

thousand angels descend everyday to circumambulate the Holy House (of God). Then, they circumambulate the Holy Ka`bah. Then, they visit the tomb of the Holy Prophet (¥) to offer greetings. Then, they visit the tomb of Imam `Al¢, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam °asan (‘a) to offer greetings. Then, they visit the tomb of Imam °usayn (‘a) to offer greetings. They then ascend back to the skies before sunrise. Then, the angels of daylight descend to circumambulate the Holy House (of God) all the day. Before sunset, they leave to visit the tomb of the Holy Prophet (¥) to offer greetings. Then, they visit the tomb of Imam `Al¢, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam °asan (‘a) to offer greetings. Then, they visit the tomb of Imam °usayn (‘a) to offer greetings. They then ascend to the skies before sunset.[1]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:117, H. 8.

فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ ثُمَّ يَعْرِجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

According to another tradition that is reported through numerous chains of authority, Ab£-`ªmir al-Tabb¡n¢, the preacher of °ij¡z, has reported that he visited Imam al-¯¡diq (‘a) and asked, “O son of Allah’s Messenger, what is the reward of one who visits the tomb of the Commander of the Faithful (Imam `Al¢) (‘a) and those who construct it?”

The Imam (‘a) answered:

يَا أَبَا عَامِرٍ، حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلاَمُ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: وَاللهِ لَتُقْتَلُنَّ بِأَرْضِ الْعِرَاقِ وَتُدْفَنُ بِهَا. قُلْتُ: يَا رَسُولَ اللهِ، مَا لِمَنْ زَارَ قُبُورَنَا وَعَمَّرَهَا وَتَعَاهَدَهَا؟ فَقَالَ لِي: يَا أَبَا الْحَسَنِ، إِنَّ اللهَ تَعَالَى جَعَلَ قَبْرَكَ وَقَبْرَ وَلَدِكَ بِقَاعاً

O Ab£-`ªmir, my father narrated to me on the authority of his father, on the authority of his grandfather, °usayn ibn `Al¢, on the authority of (Imam) `Al¢, that the Messenger of Allah (¥) said to him (i.e. Imam `Al¢), “By Allah I swear this: you shall be slain in the land of Iraq and you will be buried therein.” Imam `Al¢ (‘a) asked, “O Allah’s Messenger, what will be the reward of one who visits our tombs, constructs them, and protects them?” The Holy Prophet (¥) answered, “O Abu’l-°asan, Almighty Allah has verily chosen your tomb and the tomb of your son to be sites and courtyards of Paradise. He has also made the hearts of excellent persons from amongst His creatures and choice persons from amongst His servants long for you and endure

humiliation and harm for your sake. They will thus build your tombs and frequently visit them, to seek nearness to Allah and show love for His Messenger. O `Al¢, it is these who shall deserve my intercession exclusively and who shall join me at the Divine Pond. In Paradise, they shall be my visitors. O `Al¢, whoever constructs and protects your graves, is regarded as if he has helped (Prophet) Solomon the son of (Prophet) David build the Sacred Mosque of Jerusalem. Whoever visits your tombs will be given the reward of going on °ajj Pilgrimage seventy times after the obligatory °ajj, and he will be free of sins like the day on which his mother gave birth to him until he returns home after visiting your tombs. So, receive these glad tidings and convey to your loyalists and devotees the glad tidings of bliss and delight of the eye in such a way that no eye has ever seen, no ear has ever heard, and no heart has ever imagined. However, dregs of the society will impute dishonor to the visitors of your tombs in the same way as dishonor is imputed to an adulteress for her sin. These are the evilest of my nation. May Allah never allow them to enjoy my

مِنْ بِقَاعِ الْجَنَّةِ
وَعَرَصَةً مِنْ
عَرَصَاتِهَا، وَإِنَّ اللهَ
جَعَلَ قُلُوبَ نُجَبَاءَ
مِنْ خَلْقِهِ وَصَفْوَةٍ
مِنْ عِبَادِهِ تَحِنُّ
إِلَيْكُمْ وَتَحْتَمِلُ
الْمَذَلَّةَ وَالأَذَى،
فَيُعَمِّرُونَ قُبُورَكُمْ
وَيُكْثِرُونَ زِيَارَتَهَا
تَقَرُّباً مِنْهُمْ إِلَى
اللهِ وَمَوَدَّةً مِنْهُمْ
لِرَسُولِهِ. أُولَئِكَ،
يَا عَلِيُّ،
الْمَخْصُوصُونَ
بِشَفَاعَتِي
الْوَارِدُونَ حَوْضِي،
وَهُمْ زُوَّارِي غَداً
فِي الْجَنَّةِ. يَا
عَلِيُّ، مَنْ عَمَّرَ
قُبُورَكُمْ وَتَعَاهَدَهَا
فَكَأَنَّمَا أَعَانَ
سُلَيْمَانَ بْنَ دَاوُدَ
عَلَى بِنَاءِ بَيْتِ
الْمَقْدِسِ، وَمَنْ زَارَ
قُبُورَكُمْ عَدَلَ ذَلِكَ
ثَوَابَ سَبْعِينَ حِجَّةً
بَعْدَ حِجَّةِ الإِسْلاَمِ،
وَخَرَجَ مِنْ ذُنُوبِهِ
حَتَّى يَرْجِعَ مِنْ

زِيَارَتِكُمْ كَيَوْمِ
وَلَدَتْهُ أُمُّهُ،
فَأَبْشِرْ وَبَشِّرْ
أَوْلِيَاءَكَ وَمُحِبِّيكَ
مِنَ النَّعِيمِ وَقُرَّةِ
الْعَيْنِ بِمَا لاَ عَيْنٌ
رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ
وَلاَ خَطَرَ عَلَى قَلْبِ
بَشَرٍ. وَلَكِنَّ حُثَالَةً
مِنَ النَّاسِ يُعَيِّرُونَ
زُوَّارَ قُبُورِكُمْ كَمَا
تُعَيَّرُ الزَّانِيَةُ
بِزِنَاءِهَا! أُولَئِكَ
شِرَارُ أُمَّتِي، لاَ
أَنَالَهُمُ اللهُ شَفَاعَتِي
وَلاَ يَرِدُونَ حَوْضِي.

intercession and may they never approach my Pond.[1]

Traditions especially emphasize visiting the tombs of the Holy Prophet (¥), Imam al-°usayn (‘a), and Imam `Al¢ (‘a) because the Holy Prophet (¥) and these two holy Imams (‘a) represent the epitome of the beliefs of the virtuous community, in addition to the special outcome in the field of cultural, spiritual, and political education gained from visiting them.

In the coming chapter of *Ziy¡rah*, we will notice that all emphasis has been generally laid on visiting the Holy Prophet’s tomb, while visiting the tombs of the Holy Imams (‘a) has only been attached to this visit. Special visits have been emphatically mentioned for Imam `Al¢ ibn Ab¢-±¡lib and Imam al-°usayn, peace be upon them.

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:120, H. 22.
The same chain of authority of this tradition is mentioned for traditions No. 23, 24, and 25 of the same reference book.

The Cultural Content of Visiting the Tombs

In the previous discussion of the cultural foundations under the title of visiting Imam al-°usayn's tomb, we have looked into the spiritual, political, and social outcomes of such visits. They also stand for a practical and spiritual embodiment of the interrelation between the individuals of the virtuous community and the Holy Infallibles (‘a). A visitor of their tombs believes that he is visiting that Imam (‘a) in his house. Almighty Allah "*has permitted them to be exalted so that His name may be remembered in them*". The visitor, by reciting the paragraphs of the *Ziy¡rah* formula, believes he is talking to the Imam who, beyond doubt, can hear his words, understand what he says, and answer him.

The best presentation of this fact is the following formula of seeking permission (*isti'dh¡n*) by a visitor before entering any of the holy shrines of the Holy Infallibles (‘a). This form reads as follows:

اَللَّهُمَّ إِنِّي وَقَفْتُ عَلَىٰ بَابٍ مِنْ اَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَقَدْ مَنَعْتَ النَّاسَ اَنْ يَدْخُلُوا إِلاَّ بِإِذْنِهِ فَقُلْتَ: **{يَا اَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ اَنْ يُؤْذَنَ لَكُمْ.}** اَللَّهُمَّ إِنِّي اَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا اَعْتَقِدُهَا فِي

O Allah, I am standing at one of the doors of Your Prophet's Houses—may Your blessings be upon him and his Household—and You have prevented people to enter there before they obtain his permission. You have thus said, "O ye who believe! Enter not the Prophet's houses until leave is given you." O Allah, I believe in the sanctity of the owner of this holy shrine in his absence just as I believe in it in his presence. I also know with certainty that Your Messenger and Your Representatives—peace be upon them—are alive, finding their sustenance in Your presence. They can see my place, hear my words, and respond to my greetings. You

have prevented my hearing from receiving their words, but You have opened the door of my understanding to taste the sweetness of my confidential speech with them. I thus ask Your permission—O my Lord—first of all, and secondly the permission of Your Prophet—peace be upon him and his Household—and the permission of Your Representative, the Imam, obedience to whom is incumbent upon me...

حَضْرَتِهِ وَ اَعْلَمُ اَنَّ
رَسُولَكَ وَخُلَفَاءَكَ
عَلَيْهِمُ السَّلاَمُ
اَحْيَاءٌ عِنْدَكَ
يُرْزَقُونَ يَرَوْنَ
مَقَامِي وَيَسْمَعُونَ
كَلاَمِي وَيَرُدُّونَ سَلاَمِي
وَ اَنَّكَ حَجَبْتَ عَنْ
سَمْعِي كَلاَمَهُمْ
وَفَتَحْتَ بَابَ فَهْمِي
بِلَذِيذِ مُنَاجَاتِهِمْ
وَ إِنِّي اَسْتَأْذِنُكَ يَا
رَبِّ اَوَّلاً وَ اَسْتَأْذِنُ
رَسُولَكَ صَلَّىٰ اللهُ عَلَيْهِ
وَ آلِهِ ثَانِياً
وَ اَسْتَأْذِنُ خَلِيفَتَكَ
الاِمَامَ الْمَفْرُوضَ
عَلَيَّ طَاعَتُهُ...

You may here mention the name of the visited person, and then continue:

...and thirdly (permission of) the angels commissioned to supervise this blessed area. May I enter, O Messenger of Allah? May I enter, O Proof of Allah? May I enter, O angels of Allah—the intimate, the residing in this shrine? So, (please) permit me to enter, O my Master, with the best of permission that you have ever conferred upon any of your intimate adherents. If I do not deserve such permission, then

وَ الْمَلاَئِكَةَ
الْمُوَكَّلِينَ بِهَذِهِ
الْبُقْعَةِ الْمُبَارَكَةِ
ثَالِثاً اَاَدْخُلُ يَا
رَسُولَ اللهِ اَاَدْخُلُ يَا
حُجَّةَ اللهِ اَاَدْخُلُ يَا
مَلاَئِكَةَ اللهِ
الْمُقَرَّبِينَ
الْمُقِيمِينَ فِي هَذَا
الْمَشْهَدِ فَأْذَنْ لِي

يَـــا مَـــوْلاَيَ فِـــي
الـدُّخُـولِ اَفْضَلَ مَـا
اَذِنْـــتَ لأَحَـــدٍ مِـــنْ
اَوْلِـيَـائِـكَ فَـإِنْ لَـــمْ
اَكُـنْ اَهْـلاً لِـــذَلِـكَ
فَـاَنْـتَ اَهْلٌ لِـذَلِـكَ.

you are worthy of not conferring it upon me.[1]

All formulas of *ziy¡rah* uttered at the tombs of the Holy Infallibles (‘a) carry doctrinal, monotheistic, Islamic, and spiritual aspects. They are: repeating the *takb¢r* statement (*all¡hu-akbar*: Allah is the Most Great) one hundred times, and uttering the two statements (*shah¡datayn)* of Islam—I bear witness that there is no god save Allah and that Mu¦ammad is His messenger. They all offer salutation to the Holy Imams (‘a), mention them by names, and utter words of praise, glorification and gratitude to Almighty Allah for granting the bliss of visiting the shrine—all these are direct doctrinal, moral, and spiritual lessons given to the visitors of these tombs.

Encyclopedias of traditions (i.e. °*ad¢th*) have dealt with this subject matter so expansively that the encyclopedias of the followers of the Ahl al-Bayt (‘a) and the virtuous community have been characterized by expatiating upon this topic. Since the first century of Sh¢`ite writings, many books dealing exclusively with the formulas of *ziy¡rah* and supplicatory prayers have been written. Some are: *K¡mil al-Ziy¡r¡t* by Ibn Qawlawayh, *Mi¥b¡¦ al-Mutahajjid* by Shaykh al-±£s¢, *Al-Maz¡r al-Kab¢r* by Shaykh Mu¦ammad al-Mashhad¢, *Al-Maz¡r* by al-Shah¢d al-Awwal, *Al-Mi¥b¡¦* by Shaykh al-Kaf`am¢, and many others. All these books substantiate the special interest in the ritual and devotional

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 311-312 as quoted from Shaykh al-Kaf`am¢’s *al-Balad al-Am¢n*.

ziy¡rah and supplicatory prayers.[1]

In this discussion, we will refer, yet generally, to the major sections of *ziy¡rah* and to some of the most important times and occasions observed by the individuals of the virtuous community, leaving the details to the extensive books on this topic. Basically, we will depend upon the well-known book of *Maf¡t¢¦ al-Jin¡n*.

There are general etiquettes and manners for *ziy¡rah*, which a true faithful believer must observe because they correspond to an aspect of the blessed rite of *ziy¡rah*. The most important in this connection is spiritual purity, attained by ritual bathing and ablution, and the material cleanliness of body and clothes, attained by removing impurities and dirt. Another is the frequent remembrance of Almighty Allah, by repeating words of glorification, praise, and thanks to Him for granting this blissful boon.

It is worth mentioning that there are certain manners and etiquettes in this regard, including saying certain supplications, offering certain prayers, and choosing certain times for traveling (i.e. going on pilgrimage for visiting a holy shrine). Because traveling is the first step towards

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1- All-inclusive and relatively concise, the book of *Maf¡t¢¦ al-Jin¡n* can be considered the best and most famous book ever written in the field of rituals and etiquettes of *ziy¡rah* and supplicatory prayers. It was compiled by the late master researcher and traditionist, Shaykh `Abb¡s al-Qumm¢, recently in Farsi, based upon a variety of the most reliable reference books. Up to now, millions of copies of this book have been published, being read by all milieus in all countries. Moreover, the book has been translated into Arabic and Urdu, as well as many other languages. For thorough acquaintance with the details of all issues, etiquettes, and best times of *ziy¡rah* and supplications, it is highly advised to refer to this book.

ziy¡rah, these manners and etiquettes have been mentioned as a prelude to the etiquettes of pilgrimage and *ziy¡rah*.[1]

Pilgrimage to the Tombs of the Holy Prophet (¥) and the Holy Imams (‘a) Buried in al-Baq¢` Cemetery

Many corroborated traditions have confirmed great reward for visiting the tomb of the Holy Prophet (¥) while others have deemed it obligatory upon those who can do it after accomplishment of the obligatory rites of the °ajj Pilgrimage. Other traditions sternly forbid shunning a visit to the Holy Prophet’s tomb as a sort of alienation from him. Many other traditions assert that visiting his tomb results in entrance into Paradise.

Among these traditions, Imam al-¯¡diq (‘a) is reported to have said:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا ; لأَِنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on the °ajj Pilgrimage must conclude his °ajj by visiting us, because it is the completion of the °ajj.[2]

Imam `Al¢, the Commander of the Faithful (‘a), is reported to have said:

أَتِمُّوا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ

When you go on pilgrimage to the House of Allah, complete your °ajj by visiting the Messenger of Allah(¥) because to avoid doing so is a sort of alienation from him

1- About the etiquettes of traveling and the etiquettes of *ziy¡rah*, refer to *Maf¡t¢¦ al-Jin¡n*, pp. 302-306 and 306-311 respectively, where these etiquettes are mentioned briefly.

2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 14:324, H. 1.

فَإِنَّ تَرْكَهُ جَفَاءٌ وَبِذَلِكَ أُمِرْتُمْ، وَأَتِمُّوا بِالْقُبُورِ الَّتِي أَلْزَمَكُمُ اللهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا الرِّزْقَ عِنْدَهَا.

which you have been ordered to avoid. Also, complete your °ajj with visitation of the tombs that Almighty Allah has ordered you to visit and carry out your duties towards them. Seek sustenance therein.[1]

Imam al-B¡qir (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ.

Whoever visits me in my lifetime or after my death, will receive my intercession on the Day of Resurrection.[2]

Imam °asan ibn `Al¢ (‘a) is reported to have asked the Holy Prophet (¥), “O father, what is the reward of one who visits you?” The Holy Prophet (¥) answered:

يَا بُنَيَّ، مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً أَوْ زَارَ أَبَاكَ أَوْ أَخَاكَ أَوْ زَارَكَ، كَانَ حَقّاً عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِهِ.

O son, he who visits me in my lifetime or after my death, or visits your father, your brother, and you, will put me under the duty of visiting him on the Day of Resurrection to deliver him from (the consequences of) his sins.[3]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:139, H. 2.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:139, H. 3.
3- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:140, H. 7.

According to another tradition that is reported through a valid chain of authority, the Holy Prophet (¥) said to Imam al-°usayn ibn `Al¢ (‘a):

يَا بُنَيَّ، مَنْ أَتَانِي زَائِراً بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَبَاكَ زَائِراً بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَخَاكَ زَائِراً بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ، وَمَنْ أَتَاكَ زَائِراً بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

O son, whoever comes to me to visit me after my death will be awarded Paradise. Whoever comes to your father to visit him after his death will be awarded Paradise. Whoever comes to your brother to visit him after his death will be awarded Paradise. Whoever comes to you to visit you after your death will be awarded Paradise.[1]

According to another tradition, Imam al-Ri¤¡ (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللهَ تَعَالَى.

He who visits me in my lifetime or after my death has in fact visited Almighty Allah.[2]

Zayd has reported that he asked Imam al-¯¡diq (‘a) as to what the reward of one who visits the tomb of the Holy Prophet (¥) would be.

The Imam (‘a) answered:

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:144, H. 16.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:139, H. 4.

كَمَنْ زَارَ اللهَ فِي عَرْشِهِ.

It shall be as if he has visited Almighty Allah on His Throne.[1]

It is also reported that Imam al-¯¡diq (‘a) was once asked, “Is it lawful to visit (the tomb of) your father?” “Yes, it is,” answered the Imam (‘a). “What is then the reward of one who visits him?” he was asked. He answered:

الْجَنَّةُ إِنْ كَانَ يَأْتَمُّ بِهِ.

The reward will be Paradise for those who believe in (and follow) his Imamate.

“What is the punishment of one who shuns visiting him out of purposeful alienation from him?” he was asked. The Imam (‘a) answered:

الْحَسْرَةُ يَوْمَ الْحَسْرَةِ.

The punishment will be intense regret on the Day of Regret.[2]

Imam al-¯¡diq (‘a) is reported to have said:

مَنْ زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَلَمْ يَمُتْ فَقِيراً.

Whoever visits me will have his sins forgiven and will be saved from dying in poverty.[3]

Because of its priority over all other visits and because it is the criterion and example of visiting the tombs of the other Holy Infallibles (‘a), confirmations have been made regarding visiting the tomb of the Holy Prophet (¥).

It goes without saying that visiting the tombs of the Holy Prophet and the Holy Imams—peace be upon them—is one of the best activities and rites that is practiced by the individuals of the virtuous community who pay more interest to such visits in the seasons of °ajj Pilgrimage and `Umrah (minor °ajj). They therefore endure various sorts of

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:145, H. 31.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:145, H. 36.
3- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:145, H. 34.

suffering and harm, especially in the days when the custodians and keepers of these shrines exert pressure on the visitors and accuse them of baseless charges.

Visiting Imam al-°usayn's tomb

Visiting the holy shrine of Imam al-°usayn (‘a) at all times is very highly recommended, whether directly by presenting oneself at his holy shrine,[1] or indirectly, by saluting him from afar. However, to visit Imam al-°usayn (‘a) in his holy shrine, or from the holy shrines of Imam `Al¢ (‘a) or the other Holy Imams (‘a), or any other shrine would bring about a bigger reward, as has been held by some traditions that identify certain places from which one may visit Imam al-°usayn (‘a).

Other traditions assert that the reward of visiting any of the Holy Imams (‘a) is the same as visiting the tomb of the Holy Prophet (¥).

Other traditions read:

Whoever visits any one of us مَنْ زَارَ وَاحِداً مِنَّا

1- According to some traditions, presenting oneself in the holy shrine of Imam °usayn (‘a) is obligatory upon those who have the ability to do so. Although we cannot name the scholars who have issued this verdict, it is probable that such obligation has been decided according to the political circumstances of a certain age which required the issuance of such a verdict, or it has been determined in order to confirm the obligation of love for, loyalty to, and connection with the Ahl al-Bayt (‘a). At any rate, such a verdict can, in the least, act as an indication of the extremely high recommendation and desirableness of this act, just like the high recommendation of participating in congregational prayers, although not obligatory, by the Holy Prophet (¥) who threatened setting on fire the house of those who would abstain from participating in them.

كَانَ كَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلاَمُ .

will be as if he has visited ºusayn (‘a).[1]

Accordingly, the same merits and rewards are gained when any of the tombs of the Holy Infallibles (‘a) is visited.

The most famous formula of *ziy¡rah* that can be recited upon visiting the eleven martyred Holy Imams (‘a) is the formula known as *am¢null¡h*, which begins with this statement:

اَلسَّلاَمُ عَلَيْكَ يَا اَمِينَ اللهِ فِي اَرْضِهِ وَحُجَّتَهُ عَلَىٰ عِبَادِهِ

Peace be upon you; O trustee of Allah on His lands, and proof of Allah for His servants.

This formula has been described by `All¡mah al-Majlis¢ as the best formula in both text and chain of authority. It is highly advisable to repeat this formula of *ziy¡rah* perseveringly at all the holy shrines.

Through a valid chain of authority, J¡bir ibn `Abdull¡h has reported that Imam Zayn al-`ªbid¢n (‘a) made a pilgrimage to the tomb of Imam `Al¢ (‘a) and uttered this very formula of *ziy¡rah* therein.[2]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:118, H. 10.

2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 350.
Citing it with the general forms of *ziy¡rah* to the tomb of Imam `Al¢ (‘a), the author of the aforesaid book added the following words of Imam al-B¡qir (‘a):

⇨

It is also noteworthy that visiting the tomb of Imam al-°usayn (‘a) has been given the greatest emphasis in the uninterruptedly reported traditions that have also mentioned a great reward ensuing from visiting his tomb. According to other traditions, visiting the tomb of Imam al-°usayn (‘a) may be more favorable than visiting the tombs of the succeeding Imams (‘a). Through numerous chains of authority, some traditions have identified certain times of visiting Imam al-°usayn’s tomb with certain formulas of *ziy¡rah*, while others have mentioned other general formulas that can be uttered when his tomb is visited at any time. Great rewards have been reported for visiting his tomb at these identified times or at all times.

The compilations of formulas of *ziy¡rah* have identified certain times for visiting his tomb. Hereinafter, a list of the best times at which Imam al-°usayn’s tomb can be visited is provided according to chronological sequence based on the Islamic calendar:

مَا قَالَ هَذَا الْكَلاَمَ وَلاَ دَعَا بِهِ أَحَدٌ مِنْ شِيعَتِنَا عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ أَوْ عِنْدَ قَبْرِ أَحَدٍ مِنَ الأَئِمَّةِ إِلاَّ رَفَعَ اللهُ دُعَاءَهُ فِي دُرْجٍ مِنْ نُورٍ وَطُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ مَحْفُوظاً حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلاَمُ، فَيَلْقَى صَاحِبَهُ بِالْبُشْرَى وَالتَّحِيَّةِ وَالْكَرَامَةِ.

Indeed, any one of our adherents (Sh¢`ah) who pronounces these words at the tomb of Am¢r al-Mu'min¢n (‘a) or the tomb of one of the Holy Imams (‘a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet’s ring. It shall be kept so until it will be delivered to the Rising Imam of Mu¦ammad’s Household, Imam al-Mahd¢ (‘a), who will receive the one who offered the prayer with good tidings, greetings, and honor.

1. *Ziy¡rah* of `ªsh£r¡' on the tenth of Mu¦arram with a special formula[1]

2. *Ziy¡rah* of Arba`¢n on the twentieth of ¯afar with a special formula

3. *Ziy¡rah* on the first of Rajab with a special formula that is identical to the formula dedicated to the fifteenth of Sha`b¡n

4. *Ziy¡rah* on the fifteenth of Rajab night and day with a special formula that is identical with the formula to be said on the first of Rajab

5. *Ziy¡rah* and invocation of blessings upon Imam al-°usayn (‘a) on his birthday, the third of Sha`b¡n with a special formula

6. *Ziy¡rah* on the fifteenth of Sha`b¡n night and day, which is the same formula as that of the first of Rajab

7. *Ziy¡rah* on the Qadr Nights (19th, 21st, and 23rd of Rama¤¡n) with a special formula

8. *Ziy¡rah* on the nights of `«d al-Fi§r (the first of Shaww¡l) and `«d al-A¤¦¡ (the tenth of Dhu'l-°ijjah) with a special formula

9. *Ziy¡rah* on the days of `«d al-Fi§r and `«d al-A¤¦¡ with a special formula

10. *Ziy¡rah* on the Day of `Araf¡t, the ninth of Dhu'l-°ijjah, with a special formula

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1- The formulas of *ziy¡rah* dedicated to certain times can be viewed in the book of *Maf¡t¢¦ al-Jin¡n*, pp. 438-469. The compiler of this book has arranged them in chronological order beginning with the *ziy¡rah* on the first of Rajab. As for `All¡mah al-Majlis¢, in *Bi¦¡r al-Anw¡r* Vol. 98, he has dedicated an extensive chapter to these formulas mentioning all narrations pertaining to visiting the tomb of Imam °usayn (‘a).

Among all these times, the *ziy¡rah* for the night of the fifteenth of Sha`b¡n and the Day of `Araf¡t enjoy a special significance concerning the great reward that is gained by those who go on *ziy¡rah* pilgrimage to the tomb of Imam al-°usayn (‘a) at these two times. The individuals of the virtuous community specially wish to go for *ziy¡rah* at these two times. Some traditions hold that visiting Imam al-°usayn’s tomb at these two times may have more rewards than a recommended °ajj or `Umrah and that Almighty Allah looks with the eye of mercy and forgiveness at the visitors of Imam al-°usayn’s tomb before he takes a similar look at those halting on Mount `Araf¡t.

The two *ziy¡rah* of `ªsh£r¡' and Arba`¢n also acquire a special interest for the individuals of the virtuous community because they are connected with commemorating the anniversary of Imam al-°usayn’s martyrdom when large ceremonies and large well-organized processions are held. In addition to these timed *ziy¡rah*, there are other formulas addressed to Imam al-°usayn (‘a) at different times from near or afar. In *Maf¡t¢¦ al-Jin¡n*, Shaykh `Abb¡s al-Qumm¢ has mentioned seven such general formulas of *ziy¡rah* the most famous of which is the one known as *ziy¡rah al W¡rith*.[1]

Besides these formulas, there are general etiquettes and manners observed by one who visits the holy shrine of Imam al-°usayn (‘a), the most important of which is that a visitor must be ritually pure, by performing the ritual ablution before entering the holy shrine, and physically clean, by putting on clean clothes and ridding oneself of all impure items. Within these etiquettes are praying to Almighty Allah, making every effort to become closer to Him, and repeating

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 422-430.

phrases glorifying, praising, and thanking Him. It is also required to observe all the etiquettes that need to be done in the presence of the Imam. Of course, these etiquettes must also be observed when visiting the Holy Prophet and the other Holy Imams, peace be upon them all.[1]

Visiting the Tomb of Imam `Al¢ (‘a)

In the previously cited traditions about visiting the tomb of the Holy Prophet (¥), we have come to know the great reward and the fabulous outcomes resulting from visiting the tomb of Imam `Al¢ ibn Ab¢-±¡lib (‘a).[2] Herein, we will present other traditions in this regard.

Shaykh al-Kulayn¢ has reported that Ab£-Wahab al-Qa¥r¢ visited Imam al-¯¡diq (‘a) in Mad¢nah and said, “May Allah accept me as ransom for you! I have come to visit you, but I have not visited the tomb of the Commander of the Faithful (Imam `Al¢).”

The Imam (‘a) answered:

So evil is what you have done. !بِـــئْسَ مَـــا صَـــنَـعْتَ

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 411-422; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:134-138.

2- Visiting Imam °usayn’s tomb has preceded visiting Imam `Al¢’s, although visiting the tombs of all the Holy Imams (‘a) is in itself equal in merit with the virtue of the visited Imam (‘a). However, more emphasis has been laid in traditions on visiting Imam °usayn’s tomb than any other. This may be because of the nature of Imam °usayn’s tragedy as well as the political and spiritual circumstances that have encompassed visiting his tomb. On account of such highly emphasized instruction, the individuals of the virtuous community have paid more interest to visiting Imam °usayn’s tomb. Another reason may be the relatively many formulas of *ziy¡rah* that have been reported by the Holy Imams (‘a) to be addressed to Imam °usayn (‘a).

لَوْلاَ أَنَّكَ مِنْ شِيعَتِنَا مَا نَظَرْتُ إِلَيْكَ! أَلاَ تَزُورُ مَنْ يَزُورُهُ اللهُ مَعَ الْمَلاَئِكَةِ وَيَزُورُهُ الأَنْبِيَاءُ وَيَزُورُهُ الْمُؤْمِنُونَ؟

Were it not that you are one of our partisans, I would never look at your face. You should have visited him who is visited by Almighty Allah along with His angels, the Prophets, and the faithful believers.

"I did not have any idea about that," Wahab apologized.

The Imam (ʻa) added:

فَاعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ أَفْضَلُ عِنْدَ اللهِ مِنَ الأَئِمَّةِ كُلِّهِمْ، وَلَهُ ثَوَابُ أَعْمَالِهِمْ، وَعَلَى قَدْرِ أَعْمَالِهِمْ فُضِّلُوا.

So now, be it known to you that the Commander of the Faithful is more favorable in the view of Almighty Allah than all the other Imams, and he has the reward of their good deeds. They have preference to one another according to each one's deeds.[1]

According to another validly reported tradition, Imam al-¯¡diq (ʻa) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئِكَةِ، وَإِنَّهُ لَيَنْزِلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْمَعْمُورَ فَيَطُوفُونَ بِهِ، فَإِذَا هُمْ طَافُوا بِهِ نَزَلُوا فَطَافُوا بِالْكَعْبَةِ،

Almighty Allah has not created a category of creatures bigger in number than angels. Verily, seventy thousand angels descend everyday to circumambulate the Much-Frequented House. Then, they circumambulate the Holy Ka`bah. Then, they visit the tomb of the Holy Prophet (¥) to offer greetings. Then, they visit

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:257, H. 3.

فَإِذَا طَافُوا بِهَا أَتَوْا قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ أَتَوْا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَسَلَّمُوا عَلَيْهِ، ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَسَلَّمُوا عَلَيْهِ، ثُمَّ عَرَجُوا. وَيَنْزِلُ مِثْلُهُمْ أَبَداً إِلَى يَوْمِ الْقِيَامَةِ.

the tomb of Imam `Al¢, the Commander of the Faithful (‘a), to offer greetings. Then, they visit the tomb of Imam al-°usayn (‘a) to offer greetings. They then ascend back to the skies. Everyday and up to the Day of Resurrection, a similar number of angels descend and do the same thing.

Imam al-¯¡diq (‘a) has also said:

مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ عَارِفاً بِحَقِّهِ غَيْرَ مُتَجَبِّرٍ وَلاَ مُتَكَبِّرٍ كَتَبَ اللهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ، وَغَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَبُعِثَ مِنَ الآمِنِينَ، وَهَوَّنَ عَلَيْهِ الْحِسَابَ، وَاسْتَقْبَلَتْهُ الْمَلاَئِكَةُ، فَإِذَا

Verily, if one visits the Commander of the Faithful (‘a) with full recognition of his right[1] without being arrogant or conceited, Almighty Allah shall determine for him the reward of one hundred thousand martyrs, forgive his past and coming sins, include him with the secured group (on the Day of Resurrection), and make easy for him the calling to account. He will be also received by the angels. As he returns home (after the ziyirah), these angels will visit him

1- To recognize the right of Imam `Al¢ (‘a) is to acknowledge his divinely commissioned leadership, to carry out the obligation of obedience to him and to accept him as the true successor of the Holy Prophet (¥). [*Translator*]

إِنْصَرَفَ شَيَّعَتْهُ إِلَى مَنْزِلِهِ، فَإِنْ مَرِضَ عَادُوهُ، وَإِنْ مَاتَ تَبِعُوهُ بِالإِسْتِغْفَارِ إِلَى قَبْرِهِ.

when he is ill. When he dies, these angels will follow him to his grave, imploring Almighty Allah to forgive him.

The Imam (‘a) also said:

وَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلاَمُ عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ ثَوَابَ أَلْفِ حِجَّةٍ مَقْبُولَةٍ، وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

Whoever visits ºusayn (‘a) with full recognition of his right, Almighty Allah will establish for him the reward of one thousand times an accepted ºajj Pilgrimage and one thousand times an approved `Umrah Pilgrimage, and will forgive all his sins, the past and the coming.[1]

Imam al-¯¡diq (‘a) is also reported to have said:

إِنَّ اللهَ عَرَضَ وِلاَيَتَنَا عَلَى أَهْلِ الأَمْصَارِ، فَلَمْ يَقْبَلْهَا إِلاَّ أَهْلُ الْكُوفَةِ، وَإِنَّ إِلَى جَانِبِهَا قَبْراً لاَ يَأْتِيهِ مَكْرُوهٌ فَيُصَلِّي عِنْدَهُ أَرْبَعَ رَكَعَاتٍ إِلاَّ

Almighty Allah had offered the loyalty of our leadership to the people of the countries, but none accepted it except the people of K£fah. To the side of this city, there is a tomb which no aggrieved one comes to visit and offers a four-unit prayer therein except that Almighty Allah makes him return with the pleasure of having his request granted.[2]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:257, H. 1.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:259, H. 7.

رَجَعَهُ ُالله مَسْرُوراً
بِقَضَاءِ حَاجَتِهِ.

Referring to Imam `Al¢ (‘a), Imam al-¯¡diq (‘a) is also reported to have said:

يَا بْنَ مَارِدٍ، مَنْ زَارَ جَدِّي عَارِفاً بِحَقِّهِ كَتَبَ ُالله لَهُ بِكُلِّ خُطْوَةٍ حِجَّةً مَقْبُولَةً وَعُمْرَةً مَبْرُورَةً. يَا بْنَ مَارِدٍ، وَالله مَا يُطْعِمُ ُالله النَّارَ قَدَماً تَغَبَّرَتْ فِي زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ مَاشِياً كَانَ أَوْ رَاكِباً. يَا بْنَ مَارِدٍ، أُكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

O son of Mirid, as for any one who visits the tomb of my grandfather with recognition of his right, Almighty Allah shall decide for him the reward of an acceptable ºajj and admissible `Umrah for each step he takes. O son of Mirid, I swear by Allah that He shall never give to Hellfire a foot that was dusted in the course of visiting the Commander of the Faithful (‘a), be he walking or riding. O son of Mirid, write down this saying with golden ink.[1]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:260, H. 10.

GENERAL AND TIMED VISITATIONS OF IMAM `ALĪ'S TOMB

Visits to Imam `Al¢'s tomb are classified into general (that are made at any time) and timed (that are made at certain times).

General Visits

Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n*, has mentioned seven formulas of *ziy¡rah* of Imam `Al¢ (‘a) that may be said when his tomb is visited at any time. The first formula is reported from Shaykh al-Mufid, Shaykh al-Shah¢d, Sayyid Ibn ±¡w£s, and other scholars. The second and most important is the one known as *ziy¡rah of am¢null¡h* to which a previous reference has been made.

The earlier formula comprises some etiquettes to be carried out by the visitor from the moment he leaves his house up to arriving in K£fah. Afterwards, the visitor is advised to walk to the holy shrine of Imam `Al¢ (‘a) in the holy city of Najaf up to uttering the formula of bidding the Imam farewell (known as *wad¡`*). This formula also includes a form of *ziy¡rah* of Prophets Adam and Noah, the Holy Prophet Mu¦ammad, and Imam al-°usayn, peace be upon them all.[1]

A greater number of general formulas of *ziy¡rah* has been mentioned by `All¡mah al-Majlis¢ in *Bi¦¡r al-Anw¡r*.[2]

Timed Visitations

There are four formulas of *ziy¡rah* to be said while visiting

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 339-361.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:263-354.

the tomb of Imam `Al¢ (‘a) at special times.

First, the formula of *ziy¡rah* to be said while visiting Imam `Al¢’s tomb on the Day of Ghad¢r is regarded as the most comprehensive, since it comprises the totality of concepts and merits related to Imam `Al¢ (‘a). On the Day of Ghad¢r, Imam `Al¢ (‘a), by divine command, was appointed the next leader, Imam, and vicegerent of the Holy Prophet (¥). On this day, which falls on the eighteenth of Dhu’l-°ijjah, the Holy Prophet (¥) ordered all pilgrims to gather in a crossroad near a spring called Khumm and declared the famous sermon that is known as °ad¢th al-Ghad¢r.[1]

In the words of Shaykh al-Qumm¢, this formula of *ziy¡rah* has been reported through many valid chains of authority from Imam `Al¢ ibn Mu¦ammad al-H¡d¢ al-Naq¢ (‘a) when he visited his grandfather, Imam `Al¢ (‘a), and said this formula on the Day of Ghad¢r when Mu`ta¥im, the `Abb¡sid ruler, summoned him to Baghdad. Shaykh al-Muf¢d has also reported this formula, yet without mentioning its transmitters, from Imam °asan al-`Askar¢

1- °ad¢th al-Ghad¢r reads,
The Holy Prophet (¥) said:

أَلاَ مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ، اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُمَا دَارَ.

Behold! `Al¢ is (now) the master of every one who regards me as his master. O Allah, (please) support whoever supports `Al¢; and be the enemy of whoever incurs the hostility of `Al¢; and aid whoever aids `Al¢; and forsake whoever forsakes `Al¢; and make truth and rightness follow `Al¢ wherever he goes.

(‘a) on the authority of his fathers, peace be upon them.[1]

About the merits of visiting Imam `Al¢ (‘a) on the Day of Ghad¢r, Imam al-Ri¤¡ (‘a) is reported to have said to A¦mad ibn Ab¢-Na¥r:

يَا بْنَ أَبِي نَصْرٍ، أَيْنَمَا كُنْتَ فَاحْضَرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ ; فَإِنَّ اللهَ تَعَالَى يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَمُسْلِمٍ وَمُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً، وَيَعْتِقُ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَفِي لَيْلَةِ الْقَدْرِ وَلَيْلَةِ الْفِطْرِ.

Listen, son of Ab£-Na¥r! Wherever you are, try your best to present yourself at the tomb of the Commander of the Faithful (‘a) on the Day of Ghad¢r. Verily, Almighty Allah, on this day, forgives the sins of sixty years of each faithful believer and Muslim individual, male and female. On this day too, Almighty Allah releases from Hellfire two times as many people as He releases during the month of Rama¤¡n, the Night of Qadr Night, and the Night of `«d al-Fi§r.[2]

`All¡mah al-Majlis¢ and Shaykh al-Qumm¢, in *Bi¦¡r al-Anw¡r* and *Maf¡t¢¦ al-Jin¡n* respectively, have mentioned other formulas of *ziy¡rah* to be addressed to Imam `Al¢ (‘a) on the Day of Ghad¢r. One of these formulas is the famous *ziy¡rah* of *am¢null¡h*.

Second, there is a special formula to be said on visiting the tomb of Imam `Al¢ (‘a) on the anniversary of the Holy Prophet’s birthday. Shaykh al-Muf¢d, Shaykh al-Shah¢d in

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:359, H. 6.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:358, H. 2.

Al-Maz¡r and Sayyid Ibn ±¡w£s in *Iqb¡l al-A`m¡l* have reported that Imam al-¯¡diq (‘a) addressed a certain formula of *ziy¡rah* to Imam `Al¢ (‘a) on the anniversary of the Holy Prophet’s birthday and then dictated it to Mu¦ammad ibn Muslim al-Thaqaf¢, his trustworthy companion.

This formula, which contains words ascribing virtue, knowledgeability, and struggle for the sake of Almighty Allah to Imam `Al¢ (‘a), as well as statements declaring loyalty to him, renunciation of his enemies, and recognition of his divinely commissioned leadership, has been recorded by `All¡mah al-Majlis¢, in *Bi¦¡r al-Anw¡r*, and Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n*.[1]

Third, there is a special formula that is reported to be addressed to Imam `Al¢ (‘a) when he is visited on the night and the day of the appointment of the Prophet to the Divine Mission (*al-mab`ath*), which is widely and unanimously celebrated on the twenty-seventh of Rajab by the individuals of the virtuous community.[2]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:358; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, p. 374.

2- It is historically known that the beginning of the Holy Prophet’s Divine Mission is inseparably attached to the revelation of the Holy Qur'¡n, which undoubtedly was in the month of Rama¤¡n and, more specifically, on the Night of Qadr, as is maintained by the following two verses of the Holy Qur'¡n:

The month of Rama¤¡n is that in which the Qur'¡n was revealed. (2:185) ﮋ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ

Surely, We revealed it on the grand night. (97:1) ﮋ ﭑ ﭒ ﭓ ﭔ ﭕ

Therefore, a question is always asked: On which date did the Holy Prophet’s Divine Mission start? However, to answer we say ⇨

This formula has been reported by Shaykh al-Muf¢d, al-Shah¢d, and Sayyid Ibn ±¡w£s from whom `All¡mah al-Majlis¢ reported it. However, he then commented that he had not been acquainted with its chain of authority nor had he been informed about the dedication of a special formula to this anniversary, although, he added, the matter is one of the facts unanimously believed by the Sh¢`ah.[1] Shaykh al-

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that the public revelation of the first part of the Holy Qur'¡n was on the twenty-seventh of Rajab, while its revelation as a whole to the Holy Prophet was in the month of Rama¤¡n and on the Night of Qadr. It is well-known that there were two kinds of revelations of the Holy Qur'¡n:

The first kind was the gradual, progressive (i.e. partial) revelation, which lasted for a period of twenty-three years beginning with the Holy Prophet's Divine Appointment up to His departure from the material world.

The other kind was the entire revelation that took place in the month of Rama¤¡n and on the Night of Qadr, which is called the stage of perfection. Referring to this division in the revelation of the Holy Qur'¡n, Almighty Allah has said:

This is a Scripture the revelations whereof are perfected and then expounded. It comes from One Wise, Informed. (11:1) ﴿ڱ ڱ ں ں﴾

However, Almighty Allah knows best.

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:383.

Shaykh al-Qumm¢ has put forth a question as to why these two formulas of *ziy¡rah* that are dedicated to the anniversaries of the Holy Prophet's birthday and his Divine Mission are exclusively addressed to Imam `Al¢ (‘a) rather than the Holy Prophet (¥) himself. He then answers that because Imam `Al¢ (‘a) is of the same self as the Holy Prophet (¥), to visit him should be the same as visiting the Holy Prophet (¥). Furthermore, this dedication to Imam `Al¢ (‘a) has been made to stress the precedence of Imam `Al¢ (‘a) over all the other companions of the Holy Prophet (¥). Nevertheless, he has been exposed to impartiality in this regard. Shaykh al-Qumm¢ then cites two traditions confirming this fact. See *Maf¡t¢¦ al-Jin¡n*, pp. 378-379.

Qumm¢ has mentioned three different forms of this formula.

Fourth, a special formula has been reported to be addressed to Imam `Al¢ (‘a) on the day of his martyrdom, the twenty-first of Rama¤¡n.

Shaykh al-Kulayn¢, in *al-K¡f¢*, and Shaykh al-¯ad£q, in *al-Am¡l¢*, have reported that on the day when Imam `Al¢ (‘a) departed life as a martyr, the place was convulsed with weeping and people were stunned just like the day of the departure of the Holy Prophet (¥). Weeping and hurrying, a man came repeating the ritual statements of misfortune (i.e. We are Allah’s and to Him shall we return) and saying, “This day has the vicegerency of the Holy Prophet (¥) been interrupted.” When he arrived at the door of Imam `Al¢’s house, he said:

رَحِمَكَ اللّٰهُ يَا اَبَا الْحَسَنِ كُنْتَ اَوَّلَ الْقَوْمِ إِسْلاَماً وَ اَخْلَصَهُمْ إِيمَاناً ...

May Allah have mercy upon you, O Abu’l-°asan (‘a). You were the first of all in accepting Islam and the most sincere of all in faith...

All the attendants kept silent until this man finished his words. He then wept, causing all the companions of the Holy Prophet (¥) to weep. They then searched for the man, but in vain. It is believed that this man was al-Khi¤r (‘a).[1]

Visiting the Holy Imams (‘a)

In addition to their emphasis on visiting the Holy Prophet, Imam `Al¢, and Imam al-°usayn (peace be upon them all), the Ahl al-Bayt (‘a) have laid similar emphasis on visiting

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:355-379.
Shaykh al-Qumm¢ has noted that the words of this formula of *ziy¡rah* are greatly similar to the words of the one dedicated to the anniversary of the Divine Mission.

the tombs of the Holy Imams (‘a) in general. This emphasis has been reported by many traditions (some of which have been previously cited under the topic of “Visiting the Holy Imams’ (‘a) Tombs”) which validate each other, some of which a reference will be made hereinafter.

Zayd has reported that he asked Imam al-¯¡diq (‘a) about the reward of one who visits the tomb of the Holy Prophet (¥). The Imam (‘a) answered:

كَمَنْ زَارَ اللهَ فِي عَرْشِهِ .

It shall be as if he has visited Almighty Allah at His Throne.[1]

Zayd further asked, “What is the reward of one who visits any one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ .

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah.[2]

`«s¡ ibn R¡shid has reported that he asked Imam al-¯¡diq (‘a), “May Allah accept me as ransom for you! What is the reward of one who visits the tomb of °usayn (‘a) and offers a two-unit prayer therein?”

The Imam (‘a) answered:

كُتِبَتْ لَهُ حِجَّةٌ وَعُمْرَةٌ .

He will be given the reward of one ºajj Pilgrimage and one `Umrah Pilgrimage.

“Is the same reward given to one who visits the tomb of any of the Imams, to whom obedience is obligatory?” asked the reporter. The Imam answered:

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:145, H. 31.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:117, H. 5.

وَكَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضَةٍ طَاعَتُهُ.

The same reward will be given to any one who visits the tomb of any of the Imams, obedience to whom is obligatory.[1]

`Abd al-Ra¦m¡n ibn Muslim has reported that he visited Imam al-K¡¨im (‘a) and asked, “Which is better: to visit the tomb of Imam `Al¢ (‘a), Imam al-°usayn (‘a), or one of the other Holy Imams (‘a)?”

The Imam (‘a) answered:

يَا عَبْدَ الرَّحْمَنِ بْنَ مُسْلِمٍ، مَنْ زَارَ أَوَّلَنَا فَقَدْ زَارَ آخِرَنَا، وَمَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوَّلَنَا، وَمَنْ تَوَلَّى أَوَّلَنَا فَقَدْ تَوَلَّى آخِرَنَا، وَمَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى أَوَّلَنَا، وَمَنْ قَضَى حَاجَةً لأَحَدٍ مِنْ أَوْلِيَائِنَا فَكَأَنَّمَا قَضَاهَا لِجَمِيعِنَا. يَا عَبْدَ الرَّحْمَنِ، أَحْبِبْنَا وَأَحْبِبْ فِينَا وَأَحْبِبْ لَنَا وَتَوَلَّنَا وَتَوَلَّ مَنْ يَتَوَلاَّنَا وَأَبْغِضْ مَنْ يُبْغِضُنَا. أَلاَ وَإِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ

O `Abd al-Ra¦min ibn Muslim, he who visits the first of us has in fact visited the last of us and he who visits the last of us has in fact visited the first of us. He who shows loyalty to the first of us has in fact shown loyalty to the last of us and he who shows loyalty to the last of us has in fact shown loyalty to the first of us. He who grants the needs of one of our loyalists, it is as if he has granted it for all of us. O `Abd al-Ra¦min, bear love for us, bear love for others on the basis of your love for us, and bear love for others for the sake of your love for us. Show loyalty to us, show loyalty to those who are loyalists to us, and detest those who detest us. Most surely, he who objects to us is the same as those who object to our grandfather, the Messenger of Allah, and he who objects to the Messenger of Allah (¥) has in fact objected to Almighty Allah. O `Abd al-Ra¦min, most

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:119, H. 18.

surely, he who detests us has in fact detested Mu¦ammad (¥), and he who detests Mu¦ammad (¥) has in fact detested the All-exalted and All-majestic Lord, and whoever detests the All-exalted and All-majestic Lord, it will be then binding on Allah to expose him to Hellfire and for him there shall be no helper.[1]

صَلَّى اللهُ عَلَيْهِ وَآلِهِ جَدِّنَا، وَمَنْ رَدَّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَدْ رَدَّ عَلَى اللهِ. أَلاَ يَا عَبْدَ الرَّحْمَنِ، مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّداً، وَمَنْ أَبْغَضَ مُحَمَّداً فَقَدْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ، وَمَنْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ كَانَ حَقّاً عَلَى اللهِ أَنْ يُصْلِيَهُ النَّارَ وَمَا لَهُ مِنْ نَصِيرٍ.

Moreover, many traditions have conveyed the merits of visiting the tombs of each one of the Holy Imams (‘a). In the previous discussion of visiting the tomb of the Holy Prophet (¥), we cited some traditions appertaining to the merits of visiting the tombs of the Holy Imams (‘a) who are buried at al-Baq¢` Cemetery. Let us now refer to more traditions in this respect.

Mu¦ammad ibn A¦mad ibn D¡w£d reported Ibn Sin¡n to have asked Imam al-Ri¤¡ (‘a) about the reward of one who visits the tomb of his father (Imam al-K¡¨im (‘a)).

The Imam (‘a) answered:

Paradise is the reward. Therefore, you should visit him.[2]

الْجَنَّةُ، فَزُرْهُ.

According to another tradition, Zakariyy¡ ibn ªdam al-

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:121, H. 26.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:2, H. 5.

Qumm¢ is reported to have quoted Imam al-Ri¤¡ (‘a) as saying:

إِنَّ اللّه نَجَّـــــــا بَـغْـدَادَ لِـمَكَـــانِ قُـبُـــــــــــــورِ الْـحُسَـــــــيْنِيِّـينَ فِـيـهَـا .

Almighty Allah has delivered Baghdad from destruction because it contains the tombs of the descendants of °usayn (‘a).[1]

According to a number of traditions, the visitation to Imam al-K¡¨im’s tomb is similar in reward to visiting Imam al-°usayn’s.

According to another tradition, visiting the tomb of Imam al-K¡¨im (‘a) is similar to visiting the tombs of the Holy Prophet (¥) and Imam `Al¢ (‘a), although the latter enjoy special merits.[2]

Confirming the validity of each other, many other traditions, some of which have been validly transmitted, hold great merits for visiting the tomb of Imam `Al¢ ibn M£s¡ al-Ri¤¡ (‘a).

For instance, Ja`far ibn Mu¦ammad ibn `Im¡rah has reported on the authority of his father that Imam al-¯¡diq (‘a), on the authority of his fathers, quoted the Holy Prophet (¥) as saying:

سَتُـدْفَـنُ بِـضْعَـةٌ مِـنِّـــي بِـأَرْضِ خُـرَاسَـــانَ، لاَ يَـزُورُهَـا مُـــؤْمِـنٌ إِلاَّ أَوْجَبَ اللّه عَـــزَّ وَجَـــلَّ لَـهُ الْـجَنَّـــةَ وَحَـــرَّمَ جَسَدَهُ عَلَـى الـنَّـارِ.

A piece of my flesh will be buried in Khurisin. No faithful believer visits him but that Almighty Allah shall be bound to award him Paradise and prohibit Hellfire from consuming his body.[3]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:2, H. 6.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:4, H. 19.
3- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:31, H. 1.

According to another tradition, Imam al-Ri¤¡ (‘a) has said:

وَاللهِ مَا مِنَّا إِلاَّ مَقْتُولٌ شَهِيدٌ.

By Allah I swear, all of us will be killed as martyrs.

“Who will kill you, O son of Allah’s Messenger?” the Imam (‘a) was asked.

He answered:

شَرُّ خَلْقِ اللهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفِنُنِي فِي دَارِ مَضِيعَةٍ وَبِلادِ غُرْبَةٍ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَمِائَةِ أَلْفِ صِدِّيقٍ وَمِائَةِ أَلْفِ حَاجٍّ وَمُعْتَمِرٍ وَمِائَةِ أَلْفِ مُجَاهِدٍ وَحُشِرَ فِي زُمْرَتِنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا.

The wickedest of all the creatures of Allah in my time will kill me with poison and will bury me in a lost place and a strange land. Verily, whoever visits me in that far away land, Allah, the Almighty and Majestic, will record for him the reward of one hundred thousand martyrs, one hundred thousand veracious ones, one hundred thousand performers of ºajj and `Umrah, and one hundred thousand strivers (i.e. warriors for Allah’s sake), and he will be resurrected with us and made our companion in the highest ranks of Paradise.[1]

Imam `Al¢, the Commander of the Faithful (‘a), is reported to have quoted the Holy Prophet (¥) as saying:

سَتُدْفَنُ بِضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ مَا

A piece of my flesh will be buried in Khurisin. No agonized person

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:32, H. 2.

زَارَهَا مَكْرُوبٌ إِلاَّ نَفَّسَ اللهُ كُرْبَتَهُ وَلاَ مُذْنِبٌ إِلاَّ غَفَرَ اللهُ ذُنُوبَهُ.

visits him but that Allah shall certainly relieve him, and no sinful but that Allah shall certainly forgive him.[1]

As for the merits of visiting the tombs of the other Holy Imams (‘a), Imam °asan ibn `Al¢ al-`Askar¢ (‘a) is reported, within the formula of *ziy¡rah* reported from to him, to have said:

قَبْرِي بِسُرَّ مَنْ رَأَى أَمَانٌ لأَهْلِ الْجَانِبَيْنِ.

My tomb shall be in Simarri'. It is safety for the people of the two banks (of the river).[2]

Imam `Al¢ al-H¡d¢ (‘a) is reported to have taught one of his companions a supplicatory prayer, one of whose introductory paragraphs reads as follows:

وَقَدْ سَأَلْتَ اللهَ عَزَّ وَجَلَّ أَلاَّ يُخَيِّبَ مَنْ دَعَا بِهِ فِي مَشْهَدِي.

I have besought Allah, the Glorious and Majestic, not to disappoint any one who repeats this supplication at my shrine.[3]

Mu¦ammad al-°imyar¢ is reported to have received a document from Imam al-Mahd¢ (‘a) comprising the method of visiting him and offering salutation to him.

Apart from these unfamiliar reports, there have not been reported any other traditions holding the merits of visiting the tombs of the other Holy Imams (‘a) except the general traditions to which we have referred in the previous discussions.

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:33, H. 10.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:448, H. 2.
3- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 50:127, H. 5.

At any rate, the quotations of special formulas of *ziy¡rah* that are dedicated to these Holy Imams (‘a) have been founded on the fact that visits to their tombs are too clear to require special texts, since they can be maintained by the large number of traditions that confirm, generally or specifically, recommendation of such visits. This may be the reason for the existence of special formulas of these Imams (‘a) in reference books of *ziy¡rah*—such as Ibn Qawlawayh's *K¡mil al-Ziy¡r¡t*, Shaykh al-¯ad£q's *al-Maz¡r*, and Shaykh al-Muf¢d's *al-Maz¡r*—whose compilers lived close to the ages of the Holy Imams (‘a). In plain words, the existence of numerous and detailed formulas as well as other brief formulas that are reported from the Holy Imams (‘a) themselves clearly prove that this trend was established by the Holy Imams (‘a) in their plans of building a virtuous community. They then taught their followers this trend and their followers, in turn, have taken it up since then.[1]

Epilogue

Before closing this discussion, it seems suitable to mention, yet briefly, two significant points, the details of which will be mentioned in another volume about the doctrinal aspect in the Ahl al-Bayt's role in building a virtuous community.

- When visiting the tombs of the Holy Infallibles (‘a), a visitor is bindingly required to avoid doing any act that may be understood as ascribing partners to Almighty Allah or worshipping the one buried in the visited tomb.

Owing to the seriousness of this issue, the Holy Imams (‘a)

1- Such formulas of *ziy¡rah* can be found in *Maf¡t¢¦ al-Jin¡n* and volumes 100-102 of *Bi¦¡r al-Anw¡r*.

have emphatically warned against such practices. In this respect, Zur¡rah has reported that he asked Imam al-B¡qir (‘a) whether it was or was not permissible to offer a prayer among tombs.

The Imam (‘a) therefore instructed:

صَلِّ بَيْنَ خِلاَلِهَا وَلاَ تَتَّخِذْ مِنْهَا شَيْئاً قِبْلَةً، فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهَى عَنْ ذَلِكَ وَقَالَ: لاَ تَتَّخِذُوا قَبْرِي قِبْلَةً وَلاَ مَسْجِداً; فَإِنَّ اللهَ عَزَّ وَجَلَّ لَعَنَ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَاءِ هِمْ مَسَاجِدَ.

You may offer a prayer in the empty areas between tombs but, you must never take any tomb as kiblah, since the Messenger of Allah (¥), warned against doing thus, “Do not take my tomb as kiblah or as place of prostration, because Almighty Allah has cursed those who had taken the tombs of their prophets as places of prostration.”[1]

According to another validly reported tradition, it has been instructively warned against circumambulating tombs. Al-°alab¢ has reported Imam al-¯¡diq (‘a) as saying:

لاَ تَشْرَبْ وَأَنْتَ قَائِمٌ، وَلاَ تَطُفْ بِقَبْرٍ، وَلاَ تَبُلْ فِي مَاءٍ نَقِيعٍ، فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلاَ يَلُومَنَّ إِلاَّ

Do not drink (water) while you are standing up, do not circumambulate a tomb, and do not urinate in stagnant water. If one violates these instructions and, as a result, something bad happens to him, he should then blame none but himself. [2]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:128, H. 7, as quoted from Shaykh al-¯ad£q’s *`Ilal al-Shar¡'i`*.

2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:126, H. 3.
Having cited this tradition, the author of the book assumed that ⇨

نَـفْـسَهُ .

Beyond doubt, this warning against taking the tombs as kiblah or prayer-places and against circumambulating them, means that it is forbidden to make these tombs in themselves kiblah by turning ones face towards them in prayer or prostrating before them, but there is no objection when such tombs lie in the direction of the kiblah. There is also no objection in establishing a mosque or a building around tombs. As understood from the topic of the tradition and the ruling mentioned therein, this warning is intended to avoid worshipping those buried in the tombs and deem worship of Almighty Allah far above all considerations.

Confirming this fact, all formulas of *ziy¡rah* are focused on believing in Almighty Allah as the One and Only God. They begin with statements of deeming Him greater than all things, praising Him, and thanking Him for granting the opportunity to visit the tomb of such holy persons, which is in fact a divine bliss. They strengthen the relationship between people and their religious leaders, the Holy Prophet and Imams (peace be upon them all) because they were the best individuals to establish the prayers, give alms, enjoin the right, forbid the wrong, strive for the sake of Almighty Allah just as striving should be, and convey the messages of their Lord. In addition, these formulas include many other concepts of true monotheism.

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circumambulating a tomb might have meant excreting on a tomb, because the Arabic word '*§¡f*' may be interpreted as circumambulation or excretion. He then cites points of evidence inferred from the Arabic language and from other traditions to prove his claim. Actually, this assumption is closer to reality than the earlier because it suits the other parts of the tradition all of which concentrate on anticipation of a physical contaminant. However, Almighty Allah knows best.

- The tombs of the Holy Prophet and the Imams, peace be upon them all, are visited because they carry the bodies of these great figures who "*are alive and provided sustenance from their Lord*," in the words of the Holy Qur'¡n. As a result, they hear the words of their visitors and respond to their greetings and salutations. A visitor is therefore required to derive from them all that he can attain when he visits them in their lifetimes, to express loyalty to them, love for them, and feelings of contact with them, to show them respect, to obey them, and to try his best to pattern his life after their examples. A visit to their tombs must never be only a soulless, physical exercise that expresses nothing but sanctification of dead, yet great, individuals and must never be blind imitation of pagan practices that are far removed from belief in Almighty Allah and the true eternal life of these holy persons. Such visits express belief in the eternal existence of these holy persons who embody a divine content and a special relationship with Almighty Allah. Once again, visits must be in response to the divine command of showing loyalty to them, following their examples, supporting them, and showing them reverence.

According to a validly reported tradition, Imam al-¯¡diq (‘a) has said:

مَا مِنْ نَبِيٍّ وَلاَ وَصِيِّ نَبِيٍّ يَبْقَى فِي الأَرْضِ أَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ حَتَّى يُرْفَعَ رُوحُهُ وَعَظْمُهُ وَلَحْمُهُ إِلَى السَّمَاءِ، فَإِنَّمَا تُؤْتَى مَوَاضِعُ آثَارِهِمْ لأَِنَّهُمْ يُبَلِّغُونَ مِنْ

When a prophet or a successor of a prophet dies, his soul, bones, and flesh are raised to the heavens in less than three days. However, their graves are visited because they are conveyed the greetings of those who greet them from a distance and they

بَعِيدٍ السَّلاَمَ وَيَسْمَعُونَهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ.

can hear those who visit them at the place of their graves.[1]

Visiting Saints and the Imams' ('a) Descendants

Derived from the traditions that call attention to visiting the tombs of the Holy Prophet (¥) and Imams ('a) and deal with the logic for and the outcomes of such visits, a general trend of visiting, building, and frequenting these tombs has been created among the milieus of the virtuous community. Moreover, the founding of many cities has been the result of a shrine or a tomb of an Imam or a descendant of an Imam therein, such as the cities of Najaf, Karbala, Q¡sim, °amzah, `Al¢ al-Sharq¢, `Al¢ al-Gharb¢, and many other cities in both Iraq and Iran. Thousands of well-constructed shrines of the Holy Imams' ('a) descendants or those related to them, as well as many scholars and saints, can be seen in Iraq. In Iran, as well as other Muslim countries, thousands of shrines are established.

The most famous shrines after the shrines of the Holy Imams ('a) are the following:

- ◊ Al-`Abb¡s ibn `Al¢ ('a) at Karbala
- ◊ Muslim ibn `Aq¢l at Kufa

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:130, H. 13, as quoted from Ibn Qawlawayh's *K¡mil al-Ziy¡r¡t*.
Apart from the meaning of raising to the heavens mentioned in this tradition and elaborately discussed by `All¡mah al-Majlis¢, the most important point in this tradition is the last paragraph on which the Holy Imams ('a) wanted to shed light.

- ◊ Al-Q¡sim the son of Imam M£s¡ al-K¡¨im (‘a) in Iraq
- ◊ Lady F¡§imah al-Ma`¥£mah the daughter of Imam M£s¡ al-K¡¨im (‘a) in the holy city of Qum[1]
- ◊ Sayyid A¦mad the son of Imam al-K¡¨im (‘a) at Shiraz
- ◊ Sayyid `Abd al-`A¨¢m al-°asan¢ at Ray, southern Tehran[2]
- ◊ Lady Zaynab bint `Al¢ (‘a) in Syria

According to one tradition her shrine is in Damascus, but according to another tradition her tomb is in Cairo, along with a shrine of Imam al-°usayn’s head.[3]

1- About this great lady, some traditions hold that Imam al-Ri¤¡ (‘a) has recommended visiting her tomb in Qum, saying:
Paradise is the reward of one who visits her. مَنْ زَارَهَا فَلَهُ الْجَنَّةُ .
This tradition has been reported in the books of *K¡mil al-Ziy¡r¡t* by Ibn Qawlawayh and *Thaw¡b al-A`m¡l* and *`Uy£n Akhb¡r al-Ri¤¡* by Shaykh al-¯ad£q. *See* `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:265, H. 1.

2- Some traditions, yet incompletely transmitted, hold that Imam °asan al-`Askar¢ (‘a) has likened a visit to the tomb of `Abd al-`A¨¢m al-°asan¢ to a visit of Imam °usayn’s tomb. *See* `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:268.

3- Historians disagree about the place of Lady Zaynab’s tomb. Some say that she was buried in the outskirts of Damascus, others in Cairo, Egypt, and others in other places. However, the first two burial places are familiarly known by the followers and devotees of the Ahl al-Bayt (‘a) as well as by Muslims in general. About the burial place of Imam °usayn’s head there is also disagreement. Some believe that the head was buried in Damascus while others believe it to have been carried to Cairo and buried there. However, the followers of the Ahl al-Bayt (‘a) ⇨

These tombs are frequently visited by the individuals of the virtuous community who live in their vicinities. Usually and on certain nights and days, they gather at these tombs, which are visited by people coming from a distance and from other countries.

The practice of visiting the tombs and reciting the formulas of *ziy¡rah* therein, by the followers of the Ahl al-Bayt (‘a), is a weekly—if not a daily exercise for those who live nearby.

Common Times of Ziy¡rah

Although there are no certain times for visiting the holy shrines of the Holy Prophet (¥), the Holy Infallibles (‘a) and their descendants, there are particular religious occasions on which these shrines are visited with special interest and in large numbers because they provide the best opportunities for people to make a visit.

For instance, the anniversaries related to the Holy Imams (‘a) or their descendants—such as their birthdays, deaths, and martyrdoms—acquire a special reason for visiting the celebrated Imam (‘a) or holy person.

Thursday nights and Fridays also hold a special significance because they are ritually preferred to the other nights and days and because they represent the weekend of Muslims. Traditions have mentioned great reward and merit for those who visit Imam al-°usayn's tomb on Thursday nights.

Other important days are the feast days because they are blessed holidays.

In addition, the summer holiday is also a factor of

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generally believe that the head was buried in Karbala with the Imam's body by the captives when they returned from K£fah.

encouragement since families find a good opportunity to travel and practice the religious ritual of visiting, especially for those who live in remote regions. Accordingly, on such occasions, some holy shrines, such as those of Imam Ri¤¡, Imam al-°usayn, Imam `Al¢,[1] and Lady Zaynab in Damascus, peace be upon them all, witness a great presence of visitors that sometimes amount to more than one million.

Comprehensive Formulas of Ziy¡rah

In addition to the special formulas that are exclusively addressed to a certain holy person while visiting his tomb, there are other comprehensive formulas that can be addressed to all the Holy Imams of the Ahl al-Bayt (‘a) at their holy shrines and the shrines of their descendants without exception.

1- Under certain circumstances, the number of visitors to some holy shrines decreases relatively because of the political conditions of the country in which these shrines exist. For instance, there was a remarkable decrease in the number of the visitors to the holy shrines in Iraq because the criminal regime of the Baathists were hostile towards the visitors, banned such visits, and exerted pressure on them and on all people generally. In Iran during the days of the eight-year Iraq-Iran war imposed on Iran and due to the blockade exercised on the Islamic Republic of Iran by the governments of the countries where followers of the Ahl al-Bayt (‘a) live, the number of visitors to the holy shrines decreased. However, it can be obviously observed that the number has began to incredibly increase these days, as reports have it that five million persons presented themselves in the holy shrine of Imam Ri¤¡ (‘a) to participate in the pilgrimage of Arba`¢n last year, and three million for the pilgrimage on al-Ghad¢r. On other occasions, several million present themselves at this holy shrine to celebrate other anniversaries.

These comprehensive formulas comprise excellent texts, with respect to their linguistic structure, and include lofty all-inclusive contents with respect to denotation.

The most famous of these comprehensive formulas are the following:

1. The briefest among all the other comprehensive formulas of *ziy¡rah*, the *ziy¡rah* of *am¢null¡h*, to which a previous reference has been made, is the most highly considered and most precise in content, in the words of Shaykh al-Qumm¢. Although brief, this formula covers statements of greetings addressed to the visited holy person, statements of praying to Almighty Allah for oneself, and statements of confidential talk with Him.

2. Most comprehensive and most famous, the Major Comprehensive Formula of *Ziy¡rah* (*al-Ziy¡rah al-J¡mi`ah al-Kab¢rah*) is reported from Imam `Al¢ ibn Mu¦ammad al-H¡d¢ (ʿa). Describing this formula, `All¡mah al-Majlis¢ states that it is the most accurate with respect to its chain of authority, the most inclusive, the most eloquent with respect to its expression, the most persuasive with respect to its meaning, and the highest in standing.[1]

A number of scholars have undertaken the mission of explaining, elucidating, and construing the paragraphs of this formula in general and the sections that give a somewhat false impression in particular, trying their best to decode such mysterious meanings in order to close the door in the face of any possible objection or criticism. Amongst such scholars are `All¡mah al-Majlis¢, the father of the

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:144. Some details about this formula of *ziy¡rah* have been mentioned in the pages 127-144 of this reference book. It has been also mentioned in Shaykh `Abb¡s al-Qumm¢'s *Maf¡t¢¦ al-Jin¡n*, pp. 544.

compiler of *Bi¦¡r al-Anw¡r,* Sayyid Mu¦ammad ibn `Abd al-Kar¢m al-±ab¡§ab¡'¢, known as Sayyid al-Borojerd¢, Sayyid `Abdull¡h Shabbar, and many others.

3. The comprehensive formula of *ziy¡rah* known as *al-Ziy¡rah al-J¡mi`ah li-A'immat al-Mu'min¢n* (the Comprehensive Formula of *Ziy¡rah* of the Imams of the Faithful) has been reported by Sayyid Ibn ±¡w£s from the Holy Imams (‘a), in *Mi¥b¡¦ al-Z¡'ir*. He mentions certain etiquettes in this formula, practiced during the journey of visit. Coming in the second place after the abovementioned Major Comprehensive Formula, this formula includes highly considered doctrinal, social, and political imports. It has been also reported by `All¡mah al-Majlis¢ as the fifth formula.[1]

4. Ibn Qawlawayh, in *K¡mil al-Ziy¡r¡t*, Shaykh al-Kulayn¢, in *al-K¡f¢*, and Shaykh al-¯ad£q, in *`Uy£n Akhb¡r al-Ri¤¡* and *man-l¡-ya¦¤uruhu'l-faq¢h*, have reported that Imam al-Ri¤¡ (‘a), when asked about presenting oneself at the shrine of Imam M£s¡ al-K¡¨im (‘a), said:

“You may pray in the mosques surrounding his tomb. It is however acceptable to say the following (form of *Ziyirah*) at all the shrines of the Imams (‘a):

اَلسَّلاَمُ عَلَى اَوْلِيَاءِ اللهِ وَ اَصْفِيَائِهِ اَلسَّلاَمُ عَلَى أُمَنَاءِ اللهِ وَ اَحِبَّائِهِ...

Peace be upon Allah's friends and well-chosen ones! Peace be upon Allah's trustees and beloved ones...

This formula of *ziyirah* is acceptable at all visits. You may then invoke Almighty Allah’s blessings upon the Holy Prophet and his Household, peace be upon them all, by mentioning their names respectively. You may also

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:162; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, Appendix, pp. 577.

imprecate His curse on their enemies and then pray to Him for any thing you wish for yourself as well as for the believing men and women." This formula of *ziyɨrah* is brief and all-inclusive.[1]

Amounting to fourteen, `All¡mah al-Majlis¢ has referred to another set of comprehensive formulas most of which have not been ascribed to any of the Holy Imams (‘a); therefore, there is the probability that these formulas have been composed by ordinary people.

Within the supplications on the Day of `Araf¡t, Shaykh al-Qumm¢ has mentioned another comprehensive formula of *ziy¡rah* ascribed by Sayyid Ibn ±¡w£s to Imam al-¯¡diq (‘a). However, this formula is lengthy and lacks confirmation.[2]

In addition to these comprehensive formulas, the compilers of books regarding *ziy¡rah* have mentioned other formulas dedicated to the days of the week. They have therefore dedicated each day to one or more of the Holy Infallibles. Saturday is dedicated to the Holy Prophet, Sunday to Imam `Al¢ ibn Ab¢-±¡lib, Monday to Imams °asan and °usayn, Tuesday to Imams Zayn al-`ªbid¢n, al-B¡qir, and al-¯¡diq, Wednesday to Imams al-K¡¨im, al-Ri¤¡, al-Jaw¡d, and al-H¡d¢, Thursday to Imam al-`Askar¢, and Friday to Imam al-Mahd¢, **peace be upon them all**. The compiler of *Mi¥b¡¦ al-Z¡'ir* has added Lady F¡§imah al-Zahr¡' to the Holy Prophet, peace be upon them both, by dedicating an invocation of blessings upon her.

The author of *Bi¦¡r al-Anw¡r* has also mentioned a tradition corroborating this division of days along with formulas of

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1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:126; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 543.

2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:126-209; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 552.

ziy¡rah that are dedicated to each Imam (‘a) on his day and formulas of invocations of blessings upon each one of them.[1]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 102:210-230.

Chapter Two:
The General Rituals Of Islam
Rituals Of Specific Days And Nights

1. The Night of Qadr

2. `«d al-*fiṭr* and `«d al-A*ḍḥā*

3. Thursday Night and Friday

4. The Four Nights

5. Day of `ªsh*ūrā'*

6. `º*shūRā'* and the Umayyads

7. Other Days

RITUALS OF SPECIFIC DAYS AND NIGHTS

Islam has defined certain laws and duties to be performed as religious rituals on specified days and nights. For all Muslims, the first of Shaww¡l (`«d al-Fi§r), the tenth of Dhu'l-°ijjah (`«d al-A¤¦¡), and Fridays are known to be days of performing certain Islamic rituals. On the first two days, considered the most celebrated feast days in Islam, a prayer similar to the congregational Friday Prayer is offered, but with a slight difference. The ritual sermon is delivered after completing the prayer, while the sermon of the Friday Prayer is delivered prior to the performance of the prayer. The other difference is that the Friday Prayer is offered after midday, while the `«d Prayer is offered during the early hours of the day.

On the two days of `«d, it is obligatory to give alms under a certain title. On `«d al-Fi§r, a poor-rate called *zak¡t al-fi§rah* (fast-breaking rate) must be paid, and on `«d al-A¤¦¡, an offering must be made by a pilgrim who is performing the obligatory °ajj. Furthermore, it is highly recommended to give voluntary alms on these days, especially in the form of slaughtering an animal as an offering by those other than pilgrims performing the °ajj. Other rituals and acts of worship, such as certain supplications and exchanging visits among brethren-in-faith and relatives, are also highly advised and customarily carried out by Muslims.

On Fridays, it is obligatory to hold the well-known Friday Prayer, of which an indication has been made in the Holy Qur'¡n,[1] which is sometimes binding and at other times

1- The Holy Qur'¡n reads:

⇨

optional according certain conditions mentioned by scholars in their theses of practical laws (*Ris¡lah*).

Suspending all their usual daily activities, Muslims dedicate the days of `«d to acts of worship and righteous deeds.

The Night of Qadr is the most known amongst the nights specified for performing specific rituals. It is the night that Almighty Allah has bestowed with special honor and esteem, preferring it to one thousand months. It is also the night on which He revealed the Holy Qur'¡n and specified for decreeing the affairs of man and making clear every wise affair. He has thus said:

Begin with the Name of Allah, the Most Gracious, the Most Merciful. Surely, We revealed it on the grand night. And what will make you comprehend what the grand night is? The grand night is better than a thousand months. The angels and the Spirit descend in it by the permission of their Lord for every affair. Peace prevails until the break of dawn. (97:1-5)

ﭐ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if you knew. But when the prayer is ended, then disperse abroad in the land and seek Allah's grace, and remember Allah much, that you may be successful. (62:9-10)

ﭐ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

He has also said:

Surely, We revealed it on a blessed night. Surely, We are ever warning. Therein, every wise affair is made distinct, a command from Us. Surely, We are the senders of messengers. (44:3-5)

پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ

There is a consensus among Muslims on honoring this blessed night, which falls in the month of Rama¤¡n as is understood from the Holy Qur'¡n, although there is disagreement as to which night of Rama¤¡n it is.

The Ahl al-Bayt's Method Concerning the Rituals of Particular Days and Nights

In this discussion, I refer to the Islamic method preserved by the Ahl al-Bayt (‘a) and provided to the Muslim community through their knowledge of the religious code of law—one of their distinctive features.

THE NIGHT OF QADR

In terms of honor, significance, and standing, the Night of Qadr is considered the most important night in the whole year, since Almighty Allah has revealed an entire S£rah (i.e. chapter of the Holy Qur'¡n) with regard to it, introducing it as the night on which all wise affairs are made clear. In addition, many traditions report the merit, distinction, significance, and outcome of this night. Here are some examples in which the Holy Imams (‘a) are reported to have said:

فَالْمَلاَئِكَةُ فِيهَا لَمْ تَزَلْ تَخْفِقُ بِأَجْنِحَتِهَا بِالسَّلاَمِ وَالرَّحْمَةِ مِنْ لَدُنْ صَلاَةِ الْمَغْرِبِ إِلَى طُلُوعِ الْفَجْرِ.

On the Night of Qadr, the angels keep on flapping their wings with peace and mercy from the time of the sunset prayer (*maghrib*) up to the break of dawn.

وَلاَ يَحِلُّ لِكَوْكَبٍ أَنْ يُرْجَمَ بِهِ فِيهَا حَتَّى يُصْبِحَ.

On the Night of Qadr, no flaming asteroid is thrown until morning.

وَالْعِبَادَةُ وَالْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ.

On the Night of Qadr, worship and righteous acts are more valuable than the devotional acts of one thousand months.

الْعَمَلُ فِيهَا يُعَادِلُ التَّهَيُّؤَ لِلْجِهَادِ فِي سَبِيلِ

Devotional acts on the Night of Qadr are equal (in reward) to preparing oneself to struggle for the sake of Allah for one thousand

months.[1] ِاللهِ أَلْفَ شَهْرٍ.

In conclusion, the merits of the Night of Qadr as inferred from the Holy Qur'¡n and Sunnah are:

1. The Night of Qadr is an opportunity and a bliss that Almighty Allah has granted the individuals of this Muslim community so that they may express their existence and embody their goals and aspirations by performing righteous acts, showing repentance to Almighty Allah, and reverently imploring His Mercy. When he chooses the most appropriate time for performing a deed, man can achieve whatever he wishes to achieve and then give to his deeds great and expansive aspects and values that should be more extensive than the defined term of man's life in this world. This fact is visible in some deeds performed under special circumstances and regarded as the best time for doing them. For instance, the Holy Prophet (¥), describing the situation of Imam `Al¢ (ʿa) when he responded to `Amr ibn `Abd-Wudd's mocking remarks against Islam and bravely fought and killed him in the Battle of al-Khandaq (the ditch), is reported to have said:

The stroke of `Al¢ on that day of the Battle of al-Khandaq is equal to the total worship of both groups of creatures (men and jinn). ضَرْبَةُ عَلِيٍّ يَوْمَ الْخَنْدَقِ تَعْدِلُ عِبَادَةَ الثَّقَلَيْنِ.

This was because of its value in that specific time and under those special circumstances.

2. The Night of Qadr is the night on which decrees about the affairs of humans are decided. In plain words, it is the

1- Refer to the exegesis of S£rah al-Qadr (No. 97) in the following two reference books of *tafs¢r*: *al-Durr al-Manth£r* and *N£r al-Thaqalayn*.

night wherein all divine decisions for the whole year are taken. Generally, divine decisions are made according to universal (i.e. material) order and discipline and according to the divine system that rules the sequence of causes and effects. At other times, divine decisions are made according to divine commands that are beyond the limits of the universal system. To this fact, the Holy Qur'¡n has referred in many verses, such as the following:

Our command is but as the twinkling of an eye. (54:50) ٱ ب ب ب ب ب پ

His command, when He intends anything, is only to say to it, “Be” and, it is. (36:82) □ □ □ □ □ □ □ □ □ □ □

The month of Rama¤¡n is a time for the faithful to ascend the ranks of perfection by performing acts of devotion, and also a time to gain Divine decisions that are compatible with Divine mercy.

The Date of the Night of Qadr

Although traditions reported from the Holy Prophet (¥) and the Ahl al-Bayt (‘a) agree that the Night falls in the month of Rama¤¡n, they disagree about its precise date. Some traditions hold that such disagreement, or concealment, has been done on purpose, and it is aimed at making the righteous people practice as many righteous deeds, supplications, whispered prayers, and implorations to Him as possible. In this respect, one of the Infallibles (‘a), when asked which night was the Night of Power (the twenty-first or the twenty-third of Rama¤¡n), he did not identify it but said:

So easy it is to act on two nights in order to win one’s desire. مَـا أيْـسَرَ لَـيْـلَـتَـيْـنِ فِـي مَـا تَـطْـلُـبُ!

What will harm you if you act مَـا عَـلَـيْـكَ أنْ تَـفْـعَـلَ

righteously on two nights? خَيْراً فِي لَيْلَتَيْنِ؟

The nineteenth, twenty-first, and twenty-third nights of Rama¤¡n are familiarly known to be the Nights of Qadr. However, the last is the most confirmed, according to the many traditions available. This night is also called the Night of al-Juhan¢, one of the Muslims who lived in the outskirts of Mad¢nah. When al-Juhan¢ asked the Holy Prophet (¥) to identify for him a night in which he should occupy himself exclusively in acts of worship, the Holy Prophet (¥) named the twenty-third night of Rama¤¡n. Using this as proof, traditions mention more acts of worship to be practiced on this night than any other night.[1]

Devotional Acts on the Night of Qadr

Consistent with the nature of the Night of Qadr, the devotional acts dedicated to this night are mostly common to the three nights. The acts are divided into two categories: common (to the three nights) and particular (to each night).

Traditions urge that the following acts be practiced on all three nights, one of which is expected to be the Night of Qadr:

- Bathe
- Offer a two-unit prayer imploring divine forgiveness
- Utter the supplication of release from Hellfire and granting of all requests in the name of the Holy Qur'¡n
- Utter the supplication of granting requests in the name of the Holy Qur'¡n and the faithful believers and then beseech in the names of Almighty Allah and

1- It is not inaccurate to say that these three nights are interrelated in the sense that the first night is an introduction to the third, the second a preparation for it, and the third the Night itself. Thus, the manner is perfected on the night of the twenty-third of Rama¤¡n.

the Fourteen Infallibles (‘a)

- Perform *ziy¡rah* of Imam al-°usayn (‘a)
- Spend the whole night in acts of worship
- Offer one hundred units of prayer, utter as many appeals for divine forgiveness as possible, and supplicate for worldly and religious desires for oneself and one’s parents, relatives, friends, and other believers, both alive and dead
- Utter as many invocations of blessings upon the Holy Prophet and his Household (s) as possible
- Utter litanies of praise, thankfulness, glorification, and exaltation, exclaim God to be the Most Great, and profess Him as the One and Only God:

Specific supplications have been mentioned for these nights. In this respect, Shaykh al-Kaf`am¢ reports Imam Zayn al-`ªbid¢n (‘a) prayed using the supplication that begins with the following statement:

اَللّٰهُمَّ إِنِّي اَمْسَيْتُ لَكَ عَبْداً دَاخِراً لاَ اَمْلِكُ لِنَفْسِي نَفْعاً وَلا ضَرّاً...

O Allah: surely, I am on this evening Your passive slave; I have no control over harm or benefit to myself...

Reading the famous *Du`¡' al-Jawshan al-Kab¢r* and *Du`¡' al-Jawshan al-¯agh¢r* supplications are also reported to be recommended on these nights since these two supplications comprise verses expressing glorification of Almighty Allah as well as proclamations of His greatness and declarations that He is the One and Only God. These supplications can fill the whole night and thus fulfill the recommended act of spending the whole night in devotional acts.

- Seeking more religious knowledge—concerning religious laws, ethics, and concepts—is regarded, in the

words of Shaykh al-¯ad£q, as the best act one may perform on these nights[1]

Besides these, there are certain acts dedicated to each of these three nights.

Imploring divine forgiveness (*istighf¡r*) one hundred times and repeatedly invoking His curse on the slayers of Imam `Al¢ (‘a) are two acts that are identified to be performed exclusively on the nineteenth night. This is because on this night, Imam `Al¢ (‘a) was fatally wounded by the poisoned sword of `Abd al-Ra¦m¡n ibn Muljam, the accursed Kharijite.

There are also two other supplications generally repeated on every night of Rama¤¡n, and on this night exclusively. The first supplication begins with this statement:

اَللّٰهُمَّ اِجْعَلْ فِيمَا تَقْضِي وَتُقَدِّرُ مِنَ الاَمْرِ الْمَحْتُومِ ...

O Allah: at the time of making decisions that are inevitable…

The second begins with the following statement:

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ...

O He Who has always been there before all things…

Being more probably the Nights of Power, the twenty-first and twenty-third nights of Rama¤¡n are marked by additional devotional acts. On the twenty-first night, the acts and supplications of the last ten nights of Rama¤¡n, distinguished by devotional acts, also begin. On these nights, the Holy Prophet (¥) used to fold his bed and ready himself for worship. He furthermore used to confine himself to the mosque where a tent made of camel hair was set up for him.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 225-226.

Traditions have also laid emphasis on spending the twenty-first night of Rama¤¡n with prayers, supplications, invocations of blessings upon the Holy Prophet and his Household (s), and cursing their enemies and oppressors. On this night, Imam `Al¢ (‘a) departed life as a martyr; it is therefore advised to read his *ziy¡rah*.[1]

The most probable Night of Qadr, the twenty-third night of Rama¤¡n has other special acts, including recitations from the Holy Qur'¡n, especially certain *s£rahs* such as *al-`Ankab£t, al-R£m,* and *al-Dukh¡n*, as well as repetition of S£rah al-Qadr one thousand times. It is also highly recommended to perform or read the *ziy¡rah* of Imam al-°usayn (‘a) on this night.

The following supplication to hasten the relief of Imam al-Mahd¢ (‘a) is highly recommended:

اَللّٰهُمَّ كُنْ لِوَلِيِّكَ
الْحُجَّةِ ابْنِ الْحَسَنِ
صَلَوَاتُكَ عَلَيْهِ وَعَلَى
آبَائِهِ فِي هَذِهِ
السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ وَلِيّاً وَحَافِظاً
وَقَائِداً وَنَاصِراً
وَدَلِيلاً وَعَيْناً حَتَّى
تُسْكِنَهُ اَرْضَكَ طَوْعاً
وَتُمَتِّعَهُ فِيهَا طَوِيلاً

O Allah, (say) “be” for Your representative, al-°ujjah (the Proof), the son of °asan—Your blessings be on him and on his forefathers—now and for all time, as our Imam, guardian, leader, helper, guide, and watcher such that You permit him to prevail on Your lands extending his reign forever.

It is of course highly advisable to repeat this supplication at all times.

Some short supplications mentioned in reference books of supplications are also recommended for this night.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 227-234.

Finally, it seems important to say that the days that follow the Nights of Qadr enjoy special value and significance similar to the Nights of Qadr just as Thursday nights (the eves of Friday) acquire special significance from Fridays. This is maintained by validly reported traditions.[1]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 236.

`ĪD AL-FIṬR AND `ĪD AL-AḌḤĀ

The two days of `«d merge with each other in a set of common laws:

- It is forbidden to fast on these two days.
- It is obligatory, or recommended under certain conditions, to perform a special prayer the details and conditions of which are available in the books of practical laws by scholars.
- It is obligatory, or recommended under certain conditions, to defray a special poor-rate.
- It is recommended to supplicate Almighty Allah and exchange visits with brethren-in-faith.

Moreover, the Ahl al-Bayt (‘a) have emphasized other matters for these two days:

- Carry out certain acts and utter certain litanies and supplicatory prayers, especially on `«d al-Fi§r: In *al-¯ah¢fah al-Sajj¡diyyah*, there is a supplication to be read exclusively on these two days.
- Bathe
- Adorn oneself, use perfume, wear one’s best clothes, and be clean
- Perform the *ziy¡rah* of Imam al-°usayn (‘a)
- The special merit of these two days doubles the reward of any recommended act

THURSDAY NIGHTS AND FRIDAYS

Thursday nights and Fridays excel all other days in eminence and honor. In traditions reported from the Ahl al-Bayt (‘a), Friday is described as a most luminous day. Every hour Almighty Allah releases six hundred thousand persons from Hellfire, doubles rewards for good deeds, erases the punishments of the evildoings committed thereon, raises ranks, grants requests, relieves people from agonies, responds to prayers, forgives sins, accepts repentance, sends sustenance, and takes vengeance against the offenders on behalf of the offended.

In this connection, let us cite three validly reported traditions:

1. Imam al-Ri¤¡ (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ؛ يُضَاعِفُ اللهُ عَزَّ وَجَلَّ فِيهِ الْحَسَنَاتِ وَيَمْحُو فِيهِ السَّيِّئَاتِ وَيَرْفَعُ فِيهِ الدَّرَجَاتِ وَيَسْتَجِيبُ فِيهِ الدَّعَوَاتِ وَيَكْشِفُ فِيهِ الْكُرُبَاتِ وَيَقْضِي فِيهِ الْحَوَائِجَ الْعِظَامَ. وَهُوَ يَوْمُ الْمَزِيدِ؛ لِلّهِ فِيهِ عُتَقَاءُ وَطُلَقَاءُ مِنَ النَّارِ. مَا دَعَا فِيهِ أَحَدٌ مِنَ النَّاسِ

Verily, Friday is the master of days. On Fridays, Almighty Allah doubles the rewards (for good deeds), erases punishments (for evildoing), raises ranks (of faith), responds to prayers, relieves people from misfortunes, and grants grand requests. Friday is the day of bonus. Almighty Allah, on Fridays, releases numerous individuals from Hellfire. When a person prays to Him on Friday, believing in the true standing and the sanctity of this day, it will be incumbent upon Almighty Allah to release that person from Hellfire. If that individual dies on that day

وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ إِلاَّ كَانَ حَقّاً عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ مِنْ عُتَقَاءِهِ وَطُلَقَاءِهِ مِنَ النَّارِ. فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيداً وَبُعِثَ آمِناً، وَمَا إِسْتَخَفَّ أَحَدٌ بِحُرْمَتِهِ وَضَيَّعَ حَقَّهُ إِلاَّ كَانَ حَقّاً عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُصْلِيَهُ نَارَ جَهَنَّمَ إِلاَّ أَنْ يَتُوبَ.

or its eve, he or she will be considered like a martyr and be secure when resurrected (on the Day of Judgment). Conversely, if anyone belittles the sanctity of this day and disrespects its standing, it will be incumbent upon Almighty Allah to cast that person into Hellfire unless he or she repents thereafter.[1]

2. Imam al-B¡qir (‘a) is reported to have said:

مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ. وَإِنَّ كَلاَمَ الطَّيْرِ إِذَا لَقِيَ بَعْضُهَا بَعْضاً: سَلاَمٌ سَلاَمٌ، يَوْمٌ صَالِحٌ.

Sunlight never fell on a day better than Friday. When birds meet each other on this day, they greet each other, saying: Peace! Good day![2]

3. Imam al-¯¡diq (‘a) is reported to have said:

مَنْ وَافَقَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلاَ يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ الْعِبَادَةِ، فَإِنَّ فِيهِ

On Fridays, do not engage yourselves with anything other than acts of worship, for the servants’ shortcomings are forgiven and Divine mercy

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 29.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 30.

descends on Fridays.[1]

يُغْفَرُ لِلْعِبَادِ وَتُنَزَّلُ عَلَيْهِمُ الرَّحْمَةُ.

When meeting the qualifications and conditions mentioned by master jurisprudents in their theses of practical laws, it is also obligatory to perform the Friday Prayer.

In addition, another set of recommended acts are performed on Thursday nights and Fridays. The details of these acts can be referred to in books on supplications and recommended acts. However, the following list comprises the most prominent of these acts:

- Bathe (*ghusl*) on Fridays (some scholars deem this to be obligatory)
- Recite the Holy Qur'¡n, especially S£rahs al-Kahf (No. 18), al-Ra¦m¡n (No. 55), al-A¦q¡f (No. 46), al-Mu'min£n (No. 23), and al-W¡qi`ah (No. 56).
- Spend liberally on dependents, give alms, and do charitable acts, especially for one's family members
- Wear dressy clothes, be neat and tidy, and use perfume
- Offer special prayers, such as those attributed to the Holy Prophet, Imam `Al¢, Lady F¡§imah al-Zahr¡', and Ja`far al-±ayy¡r (the two-winged), peace be upon them all, as well as prayers attributed to the Holy Imams (ʻa). Repeat as frequently as possible the invocation of blessings upon the Holy Prophet and his Household (s).
- Read supplications and litanies dedicated to Fridays,

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 30.

such as *Du`¡' Kumayl*, Imam Zayn al-`ªbid¢n's Supplication on Friday, *Du`¡' al-Sim¡t*, and many others, such as the two supplications beginning with the following two statements respectively:

اَللّٰهُمَّ مَنْ تَهَيَّأَ فِي هٰذَا الْيَوْمِ اَوْ تَعَبَّأَ اَوْ اَعَدَّ وَ اسْتَعَدَّ...

O Allah, if one, on this day, prepares oneself or takes pains or gets ready ...

اَللّٰهُمَّ يَا شَاهِدَ كُلِّ نَجْوَى وَمَوْضِعَ كُلِّ شَكْوَى...

O Allah, Witness of all the secrets of the hearts, Hearer of all complaints...

- Repeat the Four Statements of Glorification (*al-Tasb¢¦¡t al-Arba`ah*) and the other famous litanies
- Read the *ziy¡rah* of Imam al-°usayn (‘a) on Thursday nights and the Holy Prophet (s) and the other Holy Imams (‘a) on Friday mornings. Visit graves and one's brothers-in-faith.
- Learn about religious laws and affairs

THE FOUR EVES

The night before the Day of `«d al-Fi§r, the night before the Day of `«d al-A¤¦¡, the eve of the 1st of Rajab, and the eve of the fifteenth of Sha`b¡n are four nights having the same significance and merit and are recommended to be spent in acts of worship.

Imam al-¯¡diq (‘a) has reported, on the authority of his fathers, that Imam `Al¢ (‘a) liked devoting himself to worship four nights in the year: the eve of the 1st of Rajab, the eve of the 15th of Sha`b¡n, the night before `«d al-Fi§r, and the night before immolation (`«d al-A¤¦¡).

There are some common acts advised for these four nights. They are as follows:

- Read the *ziy¡rah* of Imam al-°usayn (‘a)—an act performed on all distinctive nights of the year, as is maintained from a general review of this act
- Bathe on all these nights except the night before `«d al-A¤¦¡
- Read the supplication that begins with the following statement:

يَـا دَائِمَ الْـفَـضْلِ عَلَـى الْـبَـرِيَّـةِ يَـا بَـاسِطَ الْـيَـدَيْـنِ بِـالْـعَـطِيَّـةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

Each one of these four nights is spent in worship.

The Night Before `«d al-Fi§r

Numerous traditions talk about the merits of spending this

night in acts of worship. Reports say that this night is not less significant than the Night of Qadr. Recommended acts:

- Bathe
- Spend the night in acts of worship, such as prayers, supplications, entreaties for divine forgiveness; stay overnight in mosques
- Utter the "Four Statements of Exclaiming Almighty Allah's Greatness" (*al-Takb¢r¡t al-Arba`ah*) immediately after Sunset, in the Evening, at Dawn, and during `«d Prayers
- Offer a variety of prayers in order to pass the whole night in acts of worship
- Read the *ziy¡rah* of Imam al-°usayn (‘a)
- Read the supplication that begins:

يَـــا دَائِـــمَ الْـفَضْـــلِ عَلَـــى الْـبَرِيَّـــةِ يَـــا بَـاسِـــــطَ الْـيَـــــدَيْـنِ بِـالْـعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

The Night Before `«d al-A¤¦¡

The doors of the skies are opened on this blessed night. Special supplications are reportedly read on this night while stopping at *al-mash`ar al-¦ar¡m* (the Sacred Place of Rituals) by those performing the °ajj Pilgrimage rites. Other devotional acts, in addition to spending the night in acts of worship, offering prayers, and supplicating include:

- Read the *ziy¡rah* of Imam al-°usayn (‘a)
- Read the supplication that begins:

يَـا دَائِـمَ الْـفَضْـلِ O He Who is continuous in His

عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

Favor upon creatures! O He Who openhandedly bestows gifts!....

- Offer a six-unit prayer with special recitations.[1]

It is not improbable to say that bathing on this night is one of its recommended acts, although no tradition confirms it. However, this act has been seen as a phenomenon attached to the acts of all blessed nights and days. Yet, Almighty Allah knows best.

It is also remarkable that nothing important has been mentioned in traditions about the devotional acts on this night, nor have books on devotional acts and supplications mentioned any special act for this night. The reason may be that the acts of this night have come within the rituals of the °ajj Pilgrimage.

The Eve of the 1st of Rajab

A set of acts mentioned in books on recommended acts and supplications on this blessed night are:

- Bathe. Some scholars report the Holy Prophet (¥) to have said:

مَنِ إغْتَسَلَ فِي أَوَّلِ رَجَبٍ وَوَسَطِهِ وَآخِرِهِ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

If one bathes himself on the first, middle, and last of Rajab, he will be released from all of his sins and return pure of sins just as on the day of his birth.

1- Refer to al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:222.
Although this tradition has been reported in connection with the night of `«d al-Fi§r, it came to include the night of `«d al-A¤¦¡, as maintained by the expression "the night of `«d".

- Read the *ziy¡rah* of Imam al-°usayn (‘a)
- Offer a variety of prayers dedicated to this night
- Read some supplications dedicated to this night[1]

The Eve of the 15th of Sha`b¡n

The Ahl al-Bayt (‘a) have honored and glorified this exceptionally blessed night. For example, Imam al-¯¡diq (‘a) has reported that when Imam al-B¡qir (‘a) was asked about the merits of the eve of mid-Sha`b¡n, he said:

هِيَ أَفْضَلُ اللَّيَالِي بَعْدَ لَيْلَةِ الْقَدْرِ، فِيهَا يَمْنَحُ اللهُ الْعِبَادَ فَضْلَهُ وَيَغْفِرُ لَهُمْ بِمَنِّهِ، فَاجْتَهِدُوا فِي الْقُرْبَةِ إِلَى اللهِ تَعَالَى فِيهَا؛ فَإِنَّهَا لَيْلَةٌ آلَى اللهُ عَزَّ وَجَلَّ عَلَى نَفْسِهِ أَلاَّ يَرُدَّ سَائِلاً فِيهَا مَا لَمْ يَسْأَلِ اللهَ الْمَعْصِيَةَ. وَإِنَّهَا اللَّيْلَةُ الَّتِي جَعَلَهَا اللهُ لَنَا أَهْلَ الْبَيْتِ بِإِزَاءِ مَا جَعَلَ لَيْلَةَ الْقَدْرِ

It is the most favorable night after the Night of Qadr. On this night, Almighty Allah bestows His favors upon His servants and grants them His pardon out of His conferral of benefit to them. Therefore, you should exert all efforts to seek nearness to Him on this night, because He—the Majestic and Honorable—has decided not to reject any asker as long as he does not ask for an act of disobedience to Him. Almighty Allah has chosen this night for us, the Ahl al-Bayt, in the same way as He has chosen the Night of Qadr for our Prophet, peace be upon him. You should thus pray and thank Him diligently.[2]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 140-141.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:238, H. 3.

لِنَبِيِّنَا عَلَيْهِ السَّلاَمُ، فَاجْتَهِدُوا فِي دُعَاءِ اللهِ تَعَالَى وَالثَّنَاءِ عَلَيْهِ.

According to another validly reported tradition, Zur¡rah asked Imam al-B¡qir (‘a) to say something about the eve of mid-Sha`b¡n. The Imam (‘a) thus said:

يَغْفِرُ اللهُ عَزَّ وَجَلَّ فِيهَا مِنْ خَلْقِهِ لأَكْثَرَ مِنْ عَدَدِ شَعْرِ مُعْزَى كَلْبٍ، وَيُنْزِلُ اللهُ عَزَّ وَجَلَّ فِيهَا مَلاَئِكَةً إِلَى السَّمَاءِ الدُّنْيَا وَإِلَى الأَرْضِ بِمَكَّةَ.

On this night, Almighty Allah forgives as many of His creatures as the hairs on the horses of the Kalb Tribe. He also orders angels to descend to the lowest sky and to the earth—Makkah.[1]

One of the most magnificent blessings of the last hours of this night is that the Twelfth Imam al-Mahd¢, may Allah hasten his Relief, was born in the year AH 255.

In addition to the general recommendation of passing this night in devotional acts, specific acts reported are:

- Bathe, for it results in alleviating the punishments for one’s sins
- Read the *ziy¡rah* of Imam al-°usayn (‘a): many traditions have come that lay stress on the significance of this *ziy¡rah*, as previously cited.
- Read special supplications, one of which is the famous *Du`¡' Kumayl* Supplication, immediately after offering the Shaf` Prayer during the last hours of the

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:238, H. 1.

night

- Invoke blessings of Almighty Allah upon the Holy Prophet and his Immaculate Household (¥)
- Offer special prayers, one of which is the famous prayer attributed to Ja`far al-±ayy¡r
- Perform the prostrations the Holy Prophet (¥) is reported to have performed on this night[1]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 165-170.

THE FOUR BLESSED DAYS

The four most blessed days of the year are the 27th of Rajab (the Day of Divine Mission), the 17th of Rab¢` I (the Holy Prophet's birthday), the 18th of Dhu'l-°ijjah (the Day of Ghad¢r), and the 25thof Dhu'l-Qa`dah (the Day of Spreading the Earth).

These days enjoy great merits. It is therefore better to introduce them according to the traditions reported from the Ahl al-Bayt (‘a), and present all the devotional acts dedicated to these days and mentioned in books on devotional acts and supplications.

The Ahl al-Bayt (‘a) reported fasting on these days as equal in reward to fasting for sixty months.

The Day of Divine Mission

The Day of Divine Mission, the 27th of Rajab is the day on which the Holy Prophet (¥) was practically designated as a Messenger of Almighty Allah and his Prophethood was revealed to him. The recommended acts on this day are as follows:

- Bathe
- Fast
- Repeatedly invoke blessings upon the Holy Prophet and his Immaculate Household (¥)
- Read *ziy¡rah* of the Holy Prophet (¥) and Imam `Al¢ (‘a)
- Offer a special twelve-unit prayer, with each two units separated by a *tasl¢m* statement, done in a special way, followed by recitation of the Holy Qur'¡n and a special litany

- Read the supplication that is reported from Imam M£s¡ al-K¡¨im (‘a) who recited it on his way to Baghdad when H¡r£n, the `Abb¡sid ruler, ordered his police forces to summon the Imam (‘a) to Baghdad after being arrested on this day

The eve of the Day of Divine Mission is also a blessed night for which certain acts of worship are dedicated.[1]

The Holy Prophet’s Birthday

The 17th of Rab¢` I is a blessed day on which the Holy Prophet (¥) was born according to the most famous traditions believed as authentic by the Twelver Im¡miyyah Sh¢`ah.

The following devotional acts are recommended:

- Bathe
- Fast
- Perform the *ziy¡rah* of the Holy Prophet (¥) directly by visiting his holy tomb or indirectly by addressing him with definite statements of salutation from afar. It is also recommended to perform or read *ziy¡rah* of Imam `Al¢ (‘a).
- Offer a special prayer followed by a special supplication cited for this day[2]

The Day of Ghad¢r

According to traditions reported from the Ahl al-Bayt (‘a), the Day of Ghad¢r, the 18th of Dhu’l-Hijjah, is considered

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 148 & 152.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 296.

the most significant of all festival days. On this day, Imam `Al¢, the Commander of the Faithful (‘a), was appointed as the successor and Imam after the Holy Prophet (¥). Immediately after the completion of the last ritual pilgrimage of the Holy Prophet (¥), known as the Farewell Pilgrimage, this declaration came and subsequently the Holy Prophet (¥) ordered all Muslims to swear allegiance to Imam `Al¢ (‘a) as their next leader. This took place at a crossroad where the Holy Prophet (¥) ordered all Muslims to gather to hear his declaration and appointment of Imam `Al¢ (‘a) as their next leader. At this very place, he received a divine revelation, saying:

O Messenger, deliver what has been revealed to you from your Lord. And if you do it not, then you have not delivered His message. And Allah will protect you from the people. (5:67)

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Having received this divine command, the Holy Prophet (¥) climbed a pulpit made of the saddles of camels and stated:

Behold! `Al¢ is now the master of everyone who has regarded me as his master. O Allah, (please do) support whoever supports `Al¢ and be the enemy of whoever incurs the hostility of `Al¢...[1]

مَنْ كُنْتُ مَوْلاَهُ فَهَذا عَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.

This declaration came after the Holy Prophet (¥) had called the audience to witness that he had conveyed the Divine Message perfectly, and that he had a greater claim on the faithful believers than they had on themselves.

1- Shaykh al-Kulayn¢, *al-K¡f¢* 1:292, H. 3.

This event has been reported by Muslim traditionists and historians of various sects.

After this declaration, Almighty Allah revealed the verse known as the Verse of Perfecting the Religion, which reads,

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (5:3)

Traditions that are reported from the Ahl al-Bayt (‘a) have also confirmed that making the Day of Ghad¢r a feast day is based on the Holy Prophet’s instruction to Imam `Al¢ (‘a) to do so. In this respect, Shaykh al-Kulayn¢ has reported on the authority of `Abd al-Ra¦m¡n ibn S¡lim that his father asked Imam al-¯¡diq (‘a), whether Muslims have other feast days besides `«d al-Fi§r, `«d al-A¤¦¡, and Fridays.

The Imam (‘a) answered:

نَعَمْ، أَعْظَمُهَا حُرْمَةً. اَلْيَوْمُ الَّذِي نَصَّبَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ وَقَالَ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ...

Yes, they have. There is still the holiest feast day, which falls on the day when the Messenger of Allah (¥) appointed the Commander of the Faithful, Imam `Al¢ (‘a), as his successor and the coming leader of the Muslim community. On that day, the Holy Prophet (¥) declared, ‘Whoever has regarded me as his master must now regard `Al¢ as his master...’

The Imam (‘a) was asked, “What are the acts that should be done on that day?”

He (‘a) instructed:

تَذْكُرُونَ اللهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَالْعِبَادَةِ وَالذِّكْرِ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْصَى أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً، وَكَذَلِكَ الأَنْبِيَاءُ كَافَّةً، لِذَا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً.

On this day, mention Allah and Glorify His remembrance by fasting, doing devotional acts, and mentioning the Holy Prophet and his Household (¥). The Holy Messenger of Allah (¥) instructed the Commander of the Faithful (‘a) to celebrate this day as a feast day. Similarly, all the prophets used to order their successors to celebrate the eighteenth of Dhu’l-°ijjah as a feast day.[1]

Another tradition reads:

فَإِنَّ الأَنْبِيَاءَ كَانَتْ تَأْمُرُ الأَوْصِيَاءَ الْيَوْمَ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً.

The prophets used to order the days on which they nominated successors to be taken as feast days.[2]

Other traditions have referred to a historical root for this day holding that, on this day, Almighty Allah accepted the repentance of Prophet Adam (‘a) who, as a result, observed fasting as an expression of thanking Him for this grace. It is also the day on which Almighty Allah delivered Prophet Abraham (¥) from the fire—he therefore observed fasting as an expression of thanking Him for this grace. On this day too, Prophet Moses (‘a) appointed Prophet Aaron (‘a) as his successor and he therefore observed fasting as an expression of thanking Him for this grace. It is also the day on which Prophet Jesus (‘a) declared Simon the Zealot as

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:323, H. 1.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:323, H. 2.

his successor and observed fasting as an expression of thanking Him for this grace. It is finally the day on which Prophet Mu¦ammad (¥) declared Imam `Al¢ (‘a) as his successor, demonstrating `Al¢’s excellence and worthiness for this position. This day is therefore a day of fasting, worship, establishment of good relations with brethren-in-faith, and attainment of the All-beneficent Lord’s pleasure, in addition to being a day of showing defiance to Satan.[1]

In books of devotional acts and supplications, a set of acts has been mentioned to be done on this day:

- Bathe
- Fast
- Perform or read the *ziy¡rah* of Imam `Al¢ (‘a)
- Offer certain prayers that are dedicated to this day
- Supplicate and thank Almighty Allah for this great grace of the divinely designated leadership of Imam `Al¢ (‘a). In his book of *Iqb¡l al-A`m¡l*, Sayyid Ibn ±¡w£s has cited a set of long supplications to be read on this day.
- Adorn, dress up, and express joy and pleasure
- Give generously, grant the requests of those asking for them, show regard to relatives, present gifts to dependents, and serve food to the faithful believers in general, and those observing fast on this day in

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:327, H. 12.
Apart from the authenticity of these traditions as a whole or some of their details, the Day of Ghad¢r is still one of the holy days in which the Ahl al-Bayt (‘a) took special interest, regarding it as a joyful day to be celebrated by the Muslim nation and the virtuous community.

particular

- Visit one's brethren-in-faith, shake hands with them, fraternize with them, and send them presents
- Repeatedly invoke blessings upon the Holy Prophet and his Household (¥)
- Pay greater attention to acts of worship and obedience to Almighty Allah[1]

The Day of Spreading the Earth

The 25th of Dhu'l-Qa`dah is celebrated as the Day of Spreading the Earth because Imam al-Ri¤¡ ('a) is validly reported to have said:

إِنَّ الأَرْضَ دُحِيَتْ وَانْبَسَطَتْ مِنْ تَحْتِ الْكَعْبَةِ الْمُشَرَّفَةِ فِي هَذَا الْيَوْمِ، وَفِي لَيْلَتِهِ وُلِدَ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ وَوُلِدَ فِيهَا عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ.

On the twenty-fifth of Dhu'l-Qa`dah, Prophet Abraham, peace be upon him, was born, and Prophet Jesus son of Mary (peace be upon them both) was born, and the earth was spread on the water where the Holy Ka`bah is now situated. Hence, if one observes fasting on this day, he will earn the reward of fasting for sixth months.[2]

On this day, it is reported that the Holy Ka`bah descended from the heavens down to earth and Divine mercy descended on Prophet Adam ('a).

Thus we can recognize the significance of this day, which

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 276-281.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:322, H. 1.

signifies the creation of the earth and the Much-Frequented House and the descending of Divine mercy down to the earth. Moreover, on this day, Prophets Abraham and Jesus, peace be upon them, were born.

In books of devotional acts and supplications, a set of acts is mentioned for this day:

- Fast
- Bathe
- Offer a special prayer of two units in each of which S£rah al-F¡ti¦ah is recited once and S£rah al-Shams repeated five times. After completing this prayer before noon, a special supplication is read.
- Read a supplication that is specified for this day and reported by Shaykh al-±£s¢ in *Mi¥b¡¦ al-Mutahajjid*
- Perform or read the *ziy¡rah* of Imam al-Ri¤¡ (‘a), as maintained by Sayyid al-D¡m¡d in his epistle entitled *al-Arba`at Ayy¡m*
- Perform acts of worship and remember Almighty Allah as much as possible. The same acts are recommended for the night before the Day of Spreading the Earth.[1]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 248-250.

THE DAY OF ‘ĀSHŪRĀ’

The 10th of Mu¦arram, the Day of `ªsh£r¡' is the day on which Imam al-°usayn ibn `Al¢ (‘a), the Holy Prophet’s grandson and the son of the Veracious Lady F¡§imah al-Zahr¡' (‘a), was slain. The Imam (‘a) was martyred in such an astounding way that its like cannot be found in the history of humankind. The Imam (‘a), eighteen family members, and approximately seventy companions—among whom were old men, master scholars, grand ¯a¦¡bah (companions of the Holy Prophet (¥)), T¡bi`£n (followers of the Holy Prophet’s companions), as well as children, women, boys, youth, adolescents, and an infant son of Imam Husayn (‘a). They were all slain after they were besieged and prevented from obtaining water to drink such that they departed this life thirsty—and this for no crime other than their refusal to swear allegiance to Yaz¢d, the notorious tyrant.

Along with his family members and companions, Imam al-°usayn (‘a) fought bravely, showing the highest degree of resoluteness, steadfastness, endurance, maintenance of principles, and high moral standards in dealing with events, sparing no efforts in making clear the truth and goals for which they were ready to sacrifice their lives. As a result, they left a great impact on the progress of Islam and humanity.

We have already discussed the results of this event and explained the rites related to it.

To the followers of the Ahl al-Bayt and the individuals of the virtuous community, `ªsh£r¡' is seen as a day of expressing grief and sorrow. Following the example of the Holy Imams of the Ahl al-Bayt (‘a), all the individuals of the virtuous community, like no other day, participate in

such rites and hold large meetings.

There are certain etiquettes and rites for this day. The most important of these are the following:

- Perform *ziy¡rah* of Imam al-°usayn (‘a). An earlier indication has been made to the special formula of *ziy¡rah* on this day.
- Hold sessions commemorating Imam al-°usayn’s martyrdom, express sorrow and weep for him, read the story of his martyrdom, and practice other acts of condolence previously referred to.
- Refrain from striving for any worldly benefit. In this respect, Imam al-Ri¤¡ (‘a) is reported to have said:

مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللهُ لَهُ حَوَائِجَ الدُّنْيَا وَالآخِرَةِ، وَمَنْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ جَعَلَ اللهُ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِهِ وَسُرُورِهِ وَقَرَّتْ بِنَا فِي الْجَنَّةِ عَيْنُهُ، وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ وَادَّخَرَ لِمَنْزِلِهِ فِيهِ شَيْئاً لَمْ يُبَارَكْ لَهُ فِي مَا إِدَّخَرَ وَحُشِرَ

If one refrains from striving for any worldly benefit on the tenth of Mu¦arram, Almighty Allah will grant him all his needs for this world and the world to come. If one considers the tenth of Mu¦arram a day of sadness and weeping, Almighty Allah will make the Day of Resurrection a day of delight and happiness; and he will be delighted with us in Paradise. If one considers the tenth of Mu¦arram to be a blessed day and stores up any annual nutriment on this day, Almighty Allah will not bless that which he stored up and will add him to the gang of Yaz¢d, `Ubaydullih ibn Ziyid, and `Umar ibn Sa`d—may Allah curse them all.[1]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:394, H. 7.

يَوْمَ الْقِيَامَةِ مَعَ
يَزِيدَ وَعُبَيْدِ اللّٰه بْنِ
زِيَادٍ وَعُمَرَ بْنِ
سَعْدٍ لَعَنَهُمُ اللّٰه.

- Exchange such words of condolence with believers: “May Allah magnify our rewards for suffering the misfortune of Imam al-°usayn’s martyrdom, and may He include you and us with the group of those who demand vengeance for him with his heir, Imam al-Mahd¢ (‘a), successor of the Household of Prophet Mu¦ammad (¥).”
- Serve food and water to the believers and participants of processions
- Curse and declare renunciation of those who slew Imam al-°usayn (‘a), and those who approved of their crime and imitated them up to the Day of Resurrection
- Repeat S£rah al-Taw¦¢d (*al-Ikhl¡¥*, No. 112) as much as possible

The Umayyads and `ªsh£r¡'

The Umayyads used to deem blessed the tenth of Mu¦arram, i.e. the Day of `ªsh£r¡', and regard it as a day of feast and celebration. They set themselves against the Ahl al-Bayt (‘a) to mislead the Muslims and divert them from the reality of the events that took place on the tenth of Mu¦arram and the goals of Imam al-°usayn’s uprising against them. They forged many lies against the Holy Prophet (¥) in this connection and fabricated many sayings with regard to fasting on this day and getting its blessings. Al-Bukh¡r¢ and Muslim reported Ibn `Abb¡s as having said, “I have not seen the Prophet (¥) laying so much stress on fasting on any day like the day of `ªsh£r¡' or any month like

the month of Rama¤¡n."

They also reported Ab£-M£s¡ al-Ash`ar¢ as saying, "The (Jewish) people of Khaybar used to fast on the day of `ªsh£r¡', taking it for a joyful day and ordering their women to put on the best of their jewelry and clothes. Seeing them, the Prophet (¥) ordered us to fast on that day, too."[1]

From the totality of the traditions reported in Sunni and Sh¢`ite reference books of °ad¢th in this regard, we can conclude that the tenth of Mu¦arram was an exceptional day for the Arabs of the pre-Islamic era and the Jews who used to take it as a feast day. The Holy Prophet (¥) also used to fast on this day, but when the obligatory fasting of the month of Rama¤¡n was revealed, he abandoned fasting on this day.

However, the Umayyads, after slaying Imam al-°usayn (ʻa), revived this tradition and made it a day of feast, blessing, and celebration. To further solidify the matter, they seduced some ¯a¦¡bah under promise of money to testify to such abandoned and abrogated traditions to wreak vengeance upon the Ahl al-Bayt (ʻa) and conceal the grave crime they had committed. Al-Bukh¡r¢, Muslim, al-Tirmidh¢, and Ibn D¡w£d reported `ª'ishah to have said, "In the pre-Islamic era, the people of Quraysh, as well as the Prophet (¥), used to fast on the day of `ªsh£r¡'. When he settled in Mad¢nah, he sometimes fasted on that day and sometimes overlooked it. When the fasting of the month of Rama¤¡n was decreed, the Prophet (¥) abandoned fasting on the day of `ªsh£r¡'. Therefore, you may fast on it or forsake it."[2]

1- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 2:90. Other traditions are found on pages 88-92 of the same book.
2- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 2:89.

Through a valid chain of authority, Shaykh al-Kulayn¢ has reported that Najiyyah ibn al-°¡rith al-`A§§¡r asked Imam al-B¡qir (‘a) about fasting on the day of `ªsh£r¡'.

The Imam (‘a) answered:

صَـــــوْمٌ مَـثْـــــرُوكٌ بِـنُـــــزُولِ شَـــــهْرِ رَمَـضَـــــــــــانَ، وَ الْـمَـتْـرُوكُ بِـدْعَةٌ.

Fasting on this day has been repealed by the divine command of fasting in the month of Rama¤in. To perform an abrogated matter is considered innovation (bid`ah).

Najiyyah then asked Imam al-¯¡diq (‘a) about the same issue and received the same answer given to him by Imam al-B¡qir (‘a).

The Imam (‘a) then added:

أَمَـا إِنَّـهُ صَوْمُ يَـوْمٍ مَـا نَـزَلَ بِـهِ كِـتَـابٌ وَلاَ جَرَتْ بِـهِ سُنَّةٌ إِلاَّ سُنَّةَ آلِ زِيَـادٍ بِـمَقْـتَـلِ الْـحُسَيْـنِ بْـنِ عَـلِـيٍّ عَـلَـيْـهِ الـسَّلاَمُ.

Verily, to take this day (of `ªsh£r¡') as a day of fasting is neither determined by any Divine Book nor accepted as a norm, except as invented by the Family of Ziyid on account of their slaying °usayn ibn `Al¢, peace be upon him.[1]

According to another well-reported (¦*asan*) tradition, Imam al-¯¡diq (‘a) has said:

مَـنْ صَامَـهُ كَـانَ حَظُّهُ مِـــنْ صِـــيَـامِ ذَلِـــكَ الْـيَـــوْمِ حَـــظَّ ابْـــنِ مَـرْجَـانَـــــــــةَ وَآلِ زِيَـادٍ.

If one fasts on the day of `ªsh£r¡', he will be rewarded nothing but the recompense of the son of Marjinah (i.e. `Ubaydullih) and the family of Ziyid.

1- Shaykh al-Kulayn¢, *al-K¡f¢* 4:146, H. 4.

The reporter asked, “What was their recompense on that day?”

The Imam (‘a) answered:

النَّارُ! أَعَاذَنَا اللهُ مِنَ النَّارِ وَمِنْ عَمَلٍ يُقَرِّبُ إِلَى النَّارِ.

Fire! May Allah save us from the Fire and from any act that advances one towards it.[1]

Shaykh al-¯ad£q, in *`Ilal al-Shar¡'i`*, has reported that `Abdull¡h ibn al-Fa¤l al-H¡shim¢ once asked Imam al-¯¡diq (‘a) how it came about that the people regarded the Day of `ªsh£r¡' as a day of celebration.

The Imam (‘a) wept and then said:

لَمَّا قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلاَمُ تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ الأَخْبَارَ وَأَخَذُوا الْجَوَائِزَ مِنَ الأَمْوَالِ، فَكَانَ مِمَّا وَضَعُوا لَهُ أَمْرُ هَذَا الْيَوْمِ وَأَنَّهُ يَوْمُ بَرَكَةٍ لِيَعْدِلَ النَّاسُ فِيهِ مِنَ الْجَزَعِ وَالْبُكَاءِ وَالْمُصِيبَةِ وَالْحُزْنِ إِلَى

When ºusayn, peace be upon him, was slain, the people of Shi¡m tried to win the favor of and pay court to Yaz¢d. They fabricated narrations to his benefit and, in return, received financial prizes from him. One of these fabricated matters was that they made up many things regarding this day, introducing it as a day of blessing so that the people would show joyful appearance, seek its blessings, and ready themselves for festivals instead of showing sorrow and weeping, and taking this day as an unfortunate day, and expressing sadness. May Allah judge between us.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:340-341.

2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 44:270.
A tradition that is reported in *Was¡'il al-Sh¢`ah* 7:341, H. 7 demonstrates the same meaning.

الْفَرَحِ وَالسُّرُورِ
وَالتَّبَرُّكِ
وَالإسْتِعْدَادِ فِيهِ.
حَكَمَ اللهُ بَيْنَنَا
وَبَيْنَهُمْ.

It is therefore necessary for every righteous Muslim individual to be on one’s guard against this perverted act that aims at misleading the Muslims and driving them away from the historical truth and the noble standing of this great day.

OTHER SPECIFIC DAYS

The Holy Imams of the Ahl al-Bayt (‘a) informed the individuals of the virtuous community of other blessed days significant because of incidents that took place thereon.

Day of Mub¡halah: Invoking Allah’s Curse upon the Lying Party

On the 24th of Dhu’l-°ijjah, the Holy Prophet (¥) entered upon a mutual invocation of curse (i.e. Mub¡halah)[1] with the Christians of Najr¡n saying that each party would invoke Almighty Allah’s curse upon the lying party so that the truthful party would be distinguished and the lying party cursed. Readying himself for this challenge, the Holy Prophet (¥) put on a garment, covered Imam `Al¢, Lady F¡§imah al-Zahr¡', Imam °asan, and Imam al-°usayn—peace be upon them—with it, and supplicated Almighty Allah, saying:

اللَّهُمَّ إِنَّهُ كَانَ لِكُلِّ نَبِيٍّ مِنَ الأَنْبِيَاءِ أَهْلُ بَيْتٍ هُمْ أَخَصُّ الْخَلْقِ إِلَيْهِ. اللَّهُمَّ وَهَؤُلاَءِ

O Allah, verily, each Prophet had family members who were the nearest to him. O Allah, these are my Household, so

1- Mub¡halah is a method of exchanging curses between two parties each of which claim truthfulness. Hence, a party challenges the other and they agree on imprecating the curse of Almighty Allah on the lying party. Following this method, the Holy Prophet (¥) challenged the Christians after they had denied his saying that Prophet Jesus (‘a) was a mortal human being whom Almighty Allah created from dust, just like Prophet Adam (‘a). Due to their denial, the Holy Prophet (¥) called them to enter upon a mutual invocation of curse with him so that the lying party would be cursed by Almighty Allah. This incident has been documented by the Holy Qur'¡n.

أَهْـــلُ بَـيْتِـــي؛ فَـأَذْهِـــبْ عَنْـهُمُ الـــرِّجْسَ وَطَهِّـــرْهُمْ تَـطْهِـيـراً.

(please) remove uncleanliness from them and purify them with a thorough purification.

Immediately after that, Archangel Gabriel descended carrying the Verse of Purification (ªyat al-Ta§h¢r):

ڈڈڑڑڑڑکککک

Allah only desires to keep away the uncleanliness from you, O people of the House, and to purify you a thorough purifying. (33:33)

Subsequently, the Holy Prophet (¥) accompanied this Household as his partners in the invocation of Almighty Allah's curse upon the lying party. As soon as the Christians' eyes fell on the Holy Prophet's Household (¥), they realized that those individuals were the most truthful and that chastisement would be the share of any one who opposed them. They, therefore, did not dare to participate in that invocation and, instead, they agreed to pay a tribute (*jizyah*) to the Holy Prophet (¥).

Recording this great incident, the Holy Qur'¡n says,

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But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah upon the liars. (3:61)

There are certain recommended acts to be carried out on this anniversary, such as bathing, fasting, offering a special

prayer, and saying a special supplication.[1] The method of this prayer can be seen in Shaykh al-±£s¢'s book of *Mi¥b¡¦ al-Mutahajjid*.

On this day too, Imam `Al¢ ('a), while offering a prayer and, more precisely, in genuflection (bowing position), gave his ring as alms to a poor man who was begging in the mosque. Therefore, Almighty Allah revealed the following holy verses:

Only Allah is your actual leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow down. And whoever takes Allah and His messenger and those who believe as guardians, then surely the party of Allah are they that shall be triumphant. (5:55-56)

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The Twenty-Fifth of Dhu'l-°ijjah

On this blessed day, S£rah *al-Dahr* (or *al-Ins¡n* No. 76) was revealed praising the Ahl al-Bayt ('a) for they had observed fasting for three consecutive days and given their fast-breaking food to a poor man, an orphan, and a captive, respectively, for three days. In view of this, the adherents of the Ahl al-Bayt ('a) are required to imitate their leaders on these three days and give alms to the poor.

The Day of `Araf¡t; the Ninth of Dhu'l-°ijjah

The Day of `Araf¡t is one of the most significant days of the year. However, we will shed light on the rites of this day in a coming chapter on the °ajj Pilgrimage.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 282.

Conclusion

After this review of the most significant nights and days of the year, it seems proper to discuss the general trend that can be concluded from this review. In this connection, we may face a number of issues the most important of which are the following:

First Issue: These holy nights are generally spent in acts of worship, because the night enjoys the distinctive feature of privacy with Almighty Allah through confidential prayers which are one kind of devotional act. The other feature of such nights is physical and moral purity represented by bathing.

Second Issue: The joyful holy days emphasize bathing, perfuming oneself, and dressing up They are also marked by social activities that affect even the prayers on these days, such as the Friday and the `«d congregational prayers. On these days too, emphasis has been laid on exchanging visits, spending, and doing charitable acts, as well as other social activities.

Third Issue: These particular nights and days require us to express our loyalty to and love for the Ahl al-Bayt (‘a) as well as bond ourselves with them, pattern our acts after their examples, glorify their deeds, and declare renunciation of their enemies. Such deeds symbolize a general aspect that includes all the holy nights and days. This can be seen obviously through confirmations in the visitations of Imam al-°usayn (‘a) and Imam `Al¢ (‘a), invoking of Almighty Allah’s blessings upon the Holy Prophet and his Household (¥), and joining these days and nights to anniversaries related to them.

Fourth Issue: Fasting, in its capacity as a devotional act, enjoys distinction on such holy days. Although it is forbidden to observe fasting on the two days of `«d, fasting

on the other holy days is highly advised. As for Fridays, no special confirmation for fasting has been made in traditions except in special cases, such as when asking for having one's request granted or completing a three-day fast that begins on Wednesdays.

Fifth Issue: Such holy days and nights are distributed among the devotional seasons in most of the months of the year, including Rajab, Sha`b¡n, Rama¤¡n, Shaww¡l, Dhu'l-Qa`dah, Dhu'l-°ijjah, and Rab¢` I. If we combine the special anniversaries of the Ahl al-Bayt (‘a), the holy days and nights will cover almost the whole year.

Sixth Issue: The majority of these rites and recommended acts represent part of the general sketch the Holy Imams of the Ahl al-Bayt (‘a) have set forth for educating their followers spiritually and morally, building unwavering willpower within them, taking them towards self-perfection, and healing all their psychological and spiritual defects.

Seventh Issue: Noticeably, these special days and nights, are seen as extensions of Fridays, the two days of `«d, Thursday nights, and the Nights of Qadr. In plain words, the rites and activities of these days and nights form the origin from which the rites and activities of the other holy days have branched out. This leads us to the conclusion that the traditions of the Ahl al-Bayt (‘a) about the merits of these days and nights have been the outcome of their expansive knowledge of the Islamic law or their genuine and veritable view of Islamic law on the strength of Imam `Al¢'s saying:

عَلَّمَنِي رَسُولُ اللهِ أَلْفَ بَابٍ مِنَ الْعِلْمِ، يَنْفَتِحُ لِي مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

The Messenger of Allah (¥) taught me a thousand doors of knowledge each door of which opens before me another thousand doors.

Chapter Three:
Mosques And Holy Places

The Ahl al-Bayt's View about Holy Places

Rules of Mosques

1. The Holy House, the Sacred Mosque, and Makkah

2. The Prophet's Mosque

3. Mosques of Mad¢nah

4. K£fah and its Mosques

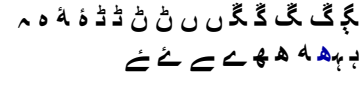
5. The Holy Shrine of Imam al-°usayn (‘a)

6. Other Mosques and Holy Places

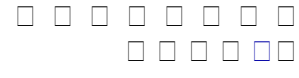
MOSQUES AND HOLY PLACES

Mosques and holy places are privileged in the Ahl al-Bayt's view and characterized by expansiveness, all-inclusiveness, and profundity. A 'holy place' is one of the items upon which all Muslims agree unanimously and all divine religions accept with admissibility. To the Muslims, the general title of a holy place is mosque (*masjid*) which is the Muslims' place of worship to which the Holy Qur'¡n has referred many times:

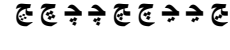
He only shall tend Allah's mosques that believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears none save Allah. For such only is it possible that they can be of the rightly guided. (9:18)



Set your faces upright toward Him at every *masjid* and call upon Him, making religion pure for Him only. As He brought you into being, so return you to Him. (7:29)



The mosques are only for Allah, so pray not to anyone along with Allah. (72:18)



The Role of Mosque

The word '***masjid***' is the Muslim term for a place of worship. For instance, a place for public worship for a Christian is a church, a place for Jewish worship is a temple, and a place of meeting for Jewish or Sabaean worship is a synagogue. Referring to all these terms, the Holy Qur'¡n says:

Had there not been Allah's repelling some people by others, certainly, there would have been churches, temples, synagogues, and mosques pulled down, in which Allah's name is much remembered. And surely, Allah will help him who helps His cause. Most surely, Allah is Strong, Mighty. (22:40)

ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ

Mosques were not just restricted to worship but played a significant role in Islamic legislation, Islamic culture, education, general activities, and political and spiritual mobilization. In the earliest period of Islam, mosques were used for administration of the affairs of the Islamic state, administration of justice, and judgment of disputes. Mosques were thus devotional, cultural, political and social foundations that played effective roles in Muslim communities and gained the sacredness, veneration, and respect of all.

Thus, we come upon a large number of traditions, reported from the Holy Prophet and his noble Household (¥), about the laws, etiquettes, and affairs of mosques as well as how to venerate, sanctify, and construct them materially and devotionally. Such traditions also include the reward of frequenting, praying in, and occasional confinement to mosques.[1]

1- Books of Muslim jurisprudence and °ad¢th have dealt with all these aspects in various chapters, the most important of which are the sections on the place of prayer within Book of Prayer (*kit¡b al-¥al¡t*).

THE AHL AL-BAYT'S VIEW ABOUT HOLY PLACES

In the traditions of the Ahl al-Bayt (‘a), other holy places are also sacred, including the homes and holy shrines of the Holy Prophet and his Household (¥) and places that are historically associated with prophets and saints who had offered prayers there or other events related to them took place there.

Some holy texts show that the Holy Qur'¡n pays considerable attention to historical sites and monuments that embody the movements, circumstances, and deeds of these personalities, especially their praise of Almighty Allah, and the necessity of strengthening such sites and events historically.

This idea can be fundamentally concluded from the confirmation of some historical events, the establishment and practice of some rites, and the concepts that the Holy Qur'¡n has established as a part of the features of the Islamic mission. It can be also concluded from some Prophetic traditions.

Let us now refer to some features involved:

First: Relating the story of the Sleepers of Ephesus, the Holy Qur'¡n confirms that the believers who prevailed on the affairs of the people of that time, decided to erect a mosque over the graves of the Sleepers as a sign of exalting the incident of these righteous men who had rejected paganism and tyranny:

Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of

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Judgment. Behold, they dispute among themselves as to their affair. Some said, “Construct a building over them (their remains). Their Lord knows best about them.” Those who prevailed over their affair said, “Let us surely build a place of worship over them.” (18:21)

Second: Prophet Abraham’s Standing-place, which is a place upon which he stood while building the Holy Ka`bah, is highly praised in the Holy Qur'¡n and it is deemed obligatory, on the consensus of all Muslims, to offer a two unit prayer there after performing the ritual circumambulation of the Ka`bah. The Holy Qur'¡n thus reads:

Take you the station of Abraham as a place of prayer. (2:125) ﯤ ﯥ ﯦ ﯧ ﯨ

Third: As unanimously agreed by Muslims, it has been made obligatory to include the site that is called °ijr Ism¡`¢l (the fence built by Prophet Ishmael (‘a) around the tomb of his mother) with the ritual circumambulation even though it is not part of the Holy Ka`bah itself. Likewise, it is recommended to offer prayers on that site because it is the graveyard of Prophet Ishmael’s mother as well as a group of prophets.

Fourth: The Holy Qur'¡n has confirmed the act of hastening between the hills of ¯af¡ and Marwah as one of the rituals determined by Almighty Allah. In this respect, the Holy Qur'¡n says:

Behold! ¯afi and Marwah are among the RITUALS of Allah. So, if those who visit the House in the °ajj Season or at other times should compass them round, there

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is no sin in it. And if any one obeys his own impulse to good, be sure that Allah is He Who recognizes and knows. (2:158)

Historically, running seven times between ¯af¡ and Marwah, as a ritual, is a repetition of the running of Hajar, Prophet Ishmael's mother, between these two hills in order to save her child from thirst, which culminated in gaining the water of the Zamzam Spring.

Shaykh al-Kulayn¢ has reported through a valid chain of authority that Imam al-¯¡diq ('a) said:

When (Prophet) Abraham (¥) left behind him his child Ishmael ('a) at Makkah, the child felt terribly thirsty. His mother walked towards ¯afi and climbing it, cried out, "Is there any friend in these deserts?" As she received no answer, she walked towards Marwah and repeated the same words. She received no answer. She then returned to ¯afi and continued running between these two places, which were full of trees, seven times. Accordingly, Almighty Allah determined running back and forth seven times at this site as a religious tradition.[1]

Fifth: In its capacity as the earliest kiblah (i.e. direction towards which faces are turned in prayers), a place where past prophets used to worship Almighty Allah, and the origin of the Holy Prophet's ascension into heaven, the Furthest Mosque (of Jerusalem) has been determined to be an object of glorification and honor.

Sixth: Muslims unanimously agree upon the necessity of having a high regard for the Qub¡ Mosque "*whose foundation was laid from the first day on piety*" as expressed in the Holy Qur'¡n. This mosque was also the

1- Shaykh al-Kulayn¢, *al-K¡f¢* 4:202, H. 2.

place where the Holy Prophet (¥) offered a prayer on his way to Mad¢nah and resided for some time before he entered the city. Therefore, Muslims erected a mosque at that place. Further details will soon follow.

Seventh: The Holy Qur'¡n has strongly asserted that there are certain houses that Almighty Allah has permitted to be exalted and that His Name should be mentioned therein. These are houses that the righteous inhabit. The Holy Qur'¡n has thus said:

In houses which Allah has permitted to be exalted and in which His name is remembered in the mornings and the evenings, therein are men who glorify Him, whom neither merchandise nor selling can divert from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate. They fear a day in which the hearts and eyes shall turn about. (24:36-37)

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Rooted in this conception, the Ahl al-Bayt (‘a), familiar with the history of the divine missions, took it upon themselves to revive the features of the previous divine missions and the mission of Islam and urge sanctification of these places and commemoration of the events that took place in them.

The Sacred Mosque (in Makkah), the Prophet’s Mosque (in Mad¢nah), and the Furthest Mosque (of Jerusalem) are endowed with special veneration and respect by all Muslims.

Some Muslim traditionists have reported that pilgrimages must not be made to any places other than these three

mosques,[1] which are given such exclusive respect and religious regard. In addition, the Holy Qur'¡n has mentioned these three mosques, especially the Sacred Mosque of Makkah.

As for the Ahl al-Bayt (‘a), they have endowed mosques with a vast and all-inclusive concept quantitatively and qualitatively.

Concerning quality, the Ahl al-Bayt (‘a) have ordered showing respect to these holy places, explained their historical importance, and performed many devotional acts there.

There are other holy places besides the abovementioned three mosques, which have gained great respect and sanctity. These include: Masjid e K£fah, Masjid e Qub¡, Masjid e Kh¢f, Masjid e Sahlah (or Suhayl), Imam al-°usayn's shrine, the Valley of Peace (*w¡d¢ al-sal¡m*) in Najaf, Imam `Al¢'s shrine, Masjid e Bur¡th¡, Imam Ri¤¡'s shrine in ±£s (Khur¡s¡n), and the other shrines of the Holy Imams of the Ahl al-Bayt (‘a).

1- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 1:224.
This tradition is reported by the five Sunni master traditionists; namely, al-Bukh¡r¢, Muslim, Ibn D¡w£d, al-Tirmidh¢, and al-Nas¡'¢. However, the traditions reported from the Ahl al-Bayt (‘a) show that such special respect is not dedicated to these three mosques exclusively.

LAWS OF MOSQUES

Before entering upon the details of the most important mosques, it seems appropriate to point out some general laws of mosques.

1. Offering prayers in mosques is a generally accepted act of worship and the best mosque in this regard in the Sacred Mosque of Makkah. For a single prayer there is a reward equal to one million prayers at other places. In the Prophet's Mosque, a single prayer is equal in reward to ten thousand prayers at other places. In the K£fah Mosque a single prayer is equal to one thousand prayers. In the Furthest Mosque a single prayer is also equal to one thousand prayers. In a mosque dedicated to congregational prayer, one prayer is equal in reward to one hundred prayers at other places. In the mosque of ones tribe (or the area where one lives), a single prayer is equal to twenty-five prayers. Finally, in the mosque of a market or place of business a single prayer is equal to twelve prayers at other places.

It is also recommended to set apart a place in one's house for prayer although the laws of mosques are not applicable to such places. For women, it is better to offer prayers in their houses and the best part of their home (for offering the prayers) is their private room.

2. It is recommended to offer prayers at the shrines of the Holy Imams (‘a), which are houses that Almighty Allah has ordered to be exalted and that His Name be mentioned therein. Moreover, these shrines are even better than some mosques.

3. It is recommended to offer prayers at different places because each place where one offers a prayer will testify on the Day of Resurrection. It is reported that Imam al-¯¡diq (‘a) was asked whether one should offer all the supererogatory

prayers at the same place or at different places.

The Imam (‘a) answered:

لاَ، بَلْ هُنَا وَهُنَا، فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ.

In fact, it is better to offer them at different places because each place will testify for the offerer of the prayer on the Day of Resurrection.[1]

4. It is discommended for the neighbor of a mosque to offer his prayers at any other place than the neighboring mosque unless there is an obstacle preventing him from doing so, such as rain or the like. In this regard, the Holy Prophet (¥) is reported to have said:

لاَ صَلاَةَ لِجَارِ الْمَسْجِدِ إِلاَّ فِي مَسْجِدِهِ.

No prayer is accepted from the neighbor of a mosque except those offered therein.[2]

It is recommended to avoid sharing a meal or a drink with one who abstains from presenting himself in mosques. It is further recommended to avoid counseling with him, making any marriage contracts with him, and even neighboring him.

5. It is discommended to leave a mosque untended, for Imam al-¯¡diq (‘a) is reported to have said:

ثَلاَثَةٌ يَشْكُونَ إِلَى اللهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لاَ يُصَلِّي فِيهِ أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَّالٍ، وَمُصْحَفٌ

Three will complain to Almighty Allah: an empty mosque that is not attended by its locals, an educated person who lives among ignorant people, and a copy of the Qur'in that is covered with dust because nobody recites

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:472, H. 2.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:478, H. 1.

مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ غُبَارٌ لاَ يُقْرَأُ فِيهِ.

it.[1]

6. It is recommended to go habitually to mosques, for the Holy Prophet (¥) is reported to have said:

مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللهِ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَيُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَيُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ.

Whoever goes to any of the mosques of Allah walking, Allah shall record for him ten rewards, erase ten of his evildoings, and raise him ten ranks for each step he makes until he returns home.[2]

7. It is recommended to build a mosque, which brings about a great reward. In this regard, the Holy Prophet (¥) is reported to have said:

مَنْ بَنَى مَسْجِداً فِي الدُّنْيَا أَعْطَاهُ اللهُ بِكُلِّ شِبْرٍ مِنْهُ مَسِيرَةَ أَرْبَعِينَ أَلْفِ عَامٍ; مَدِينَةً مِنْ ذَهَبٍ وَفِضَّةٍ وَلُؤْلُؤٍ وَزَبَرْجَدَ.

Whoever builds a mosque in this world, Almighty Allah shall give him a city of gold, silver, pearl, and aquamarine that is too vast to be traversed with forty thousand years of walking for each hand span of that mosque.[3]

Imam al-¯¡diq (‘a) is reported to have said:

مَنْ بَنَى مَسْجِداً

Whoever builds a mosque, Almighty Allah shall build a house in Paradise

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 83:385, H. 63.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 83:367, H. 25.
3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:486, H. 4.

for him.[1]

بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ.

8. It is forbidden to gild mosques and paint pictures in mosques.

9. It is impermissible to sell a mosque, be it sound or ruined, or to add it to one's personal property.

10. It is forbidden to defile a mosque. However, if a mosque becomes unclean, it is then obligatory upon those managing it to remove the impurity as immediately as possible. It is also forbidden to introduce things into the mosque that violate its sanctity.

11. It is recommended for true believing men to take the lead in presenting themselves in mosques and to stay there for as long a period as possible, lagging behind the others while leaving.

12. It is recommended to offer services to mosques, such as lighting lamps, cleaning up, sweeping, and dusting.

It is also recommended:

- to enter mosques by placing the right foot in before the left and to leave them by placing the left before the right
- to take heed whether one's shoe or sandal carries dirt or impurity
- to face the direction of the kiblah
- to supplicate and praise Almighty Allah and to invoke His blessings upon the Holy Prophet and his Household (¥)

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:481, H. 2.

- to be ceremonially pure and to have performed the ritual ablution (*wu¤£'*).

13. It is recommended to offer a two-unit prayer in the mosque immediately after entering it. However, to offer the obligatory, supererogatory, or other recommended prayers substitutes for this prayer.

14. It is recommended to perfume oneself before heading for mosques and to put on one's best and cleanest clothes.

15. In mosques, it is discommended:

- to use them as one's pathway unless one offers a two-unit prayer there every time one passes through
- to give off one's phlegm or mucus there
- to sleep there unless it is necessary to do so
- to raise one's voice except for declaring the call to prayer (*adh¡n*) or like things, such as giving a direction, or delivering a sermon, an address, or a lecture
- to throw or fling pebbles
- to recite poetic compositions except exhortative poems and the like, such as eulogies of the Ahl al-Bayt (‘a)
- to engage in trade
- to discuss personal worldly affairs, because a mosque is a place of worship and public interest
- to show weapons and put them in the direction of the kiblah
- to allow those entrance into the mosque who have eaten malodorous things, such as onion, garlic, and the like, because their smell will annoy the

attendants and performers of prayers

- to allow children or mad people into the mosque
- to take the mosque as a place of making tools and like crafts
- to take off one's clothes, show the private parts—even if one is sure that none can see him—and to uncover one's navel, knee, or thigh
- to pass wind or do any other things that are in violation of general civic behavior

THE HOLY HOUSE, THE SACRED MOSQUE, AND MAKKAH

The Holy House is the Ka`bah. In the words of the Holy Qur'¡n:

Most surely, the first house appointed for men is the one at Bakkah, blessed and guidance for the nations. In it are clear signs; (for example) the standing-place of Abraham. And whoever enters it shall be secure. And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. (3:96-97)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ں ڻ
ڼ ڽ ھ ہ ۀ ہ ۂ ۃ ھ ھ ے
ۓ ۔ ۔ ﷺ ﷻ

The Sacred Mosque is the great mosque surrounding the Holy Ka`bah. Inside this mosque, there lies the standing-place of Prophet Abraham (¥), where the Holy Qur'¡n has ordered everyone visiting it to pray, saying:

Take you the station of Abraham as a place of prayer. (2:125)

ﯗ ﯘ ﯙ ﯚ ﯛ

Therefore, the Sacred Mosque is the earliest place of worship known by humanity throughout history.

On many occasions, the Holy Qur'¡n has referred to this mosque as *al-masjid al-¦ar¡m* (the Sacred Mosque). It has also referred to other issues and rites related to this mosque, such as the Holy Ka`bah, the Holy House, its building, its designation as a refuge and sanctuary for mankind, and its sanctification for those who compass it around and use it to stand, genuflect, or prostrate therein in prayer. Moreover, other issues like the °ajj Pilgrimage are

also related to the Sacred Mosque, since all these deeds are practiced therein.

In the coming chapter about the °ajj Pilgrimage, it will be cited that the Holy House at Makkah was the objective of pilgrimage two thousand years before the creation of Prophet Adam (‘a), the father of humanity. Other traditions have confirmed that the place of this house was the first thing created by Almighty Allah on this globe. Then, He, the Almighty, spread the earth from beneath it.[1]

From other traditions, we can conclude that the design of the Holy House and the rite of circumambulating it had been determined since the issuance of the divine decree to create Adam[2] about which the Holy Qur'¡n reads:

Behold, your Lord said to the angels, “I will create a vicegerent on earth... (2:30) ﺇِﻧِّﻲ ﺟَﺎﻋِﻞٌ ﻓِﻲ ﺍﻟْﺄَﺭْﺽِ

Furthermore, Almighty Allah has chosen a rough land—expressed by the Holy Qur'¡n as “*a valley unproductive of fruit*”—to carry this house so that He would test the obedience of His servants towards Him and the scope of their compliance with His command of glorifying this house and making pilgrimages to it.[3]

Some other validly reported traditions reveal that the borders of the Sacred Mosque erected by Prophet Abraham (¥) were so vast that they covered the whole area between °az£rah, an area in the vicinity of the Sacred Mosque, and Mas`¡, the location where the ritual of *sa`y* is carried out. As some other traditions hold that the borders of the Sacred Mosque

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:1-3, H. 1, 2, 4, 5, & 6.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:5, S. 2.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:19, S. 3.

extended between ¯af¡ and Marwah, this means that it was more expansive than its current building.[1]

At the time of Prophet Abraham (¥), the area of the Holy Ka`bah was nine cubits. At the time of the Quraysh, it was expanded to eighteen cubits, and to twenty-seven cubits in the time of al-°ajj¡j.[2]

The site of °ijr Ism¡`¢l is not part of the Holy Ka`bah, rather a graveyard of Hajar, Prophet Ishmael's mother, and a group of prophets. It was encircled because it was discommended to tread on the graves within.[3]

Other validly reported traditions indicate that the Black Stone was in Paradise, but it was Almighty Allah Who put it in its current place after He had made a covenant with all the creatures. On the Day of Resurrection, this stone shall testify to those who kept this covenant and fulfilled their pledge to the Lord. Accordingly, a pilgrim, when kissing the Black Stone, is required to say the following supplication:

اَللّٰهُمَّ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ...

O Allah, I have fulfilled my trust and I have performed my covenant so that You may witness for me that I have fulfilled it.[4]

The Holy Ka`bah occupies a great status before Almighty Allah Who has declared it and the Sacred Mosque as highly sacred by endowing it with special creational effects, enacting certain religious laws for it, and establishing a

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:23-25, H. 1-5.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:25, H. 8.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:25, H. 12.
4- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:31-32, H. 5 & 6.

great reward for those who sanctify and circumambulate it and offer prayers within the Sacred Precinct.

The Holy Qur'¡n has related the story of the owners of the elephants whom Almighty Allah pelted with stones of baked clay by way of swarms of flying creatures because they intended to demolish the Holy Ka`bah. Before that, traditions report the divine punishment that afflicted the people of Tubba` when they devised to demolish the Holy Ka`bah. Later, they changed their opinion and paid high regard to it.[1]

It was Almighty Allah's will to inflict a penalty on any tyrant who intended any evil to the Holy Ka`bah.

Imam `Al¢ (‘a) is reported to have said:

مَكَّـــةُ حَـــرَمُ اللهِ وَ الْـمَدِيـنَـةُ حَـــرَمُ رَسُولِ اللهِ صَـــلَّى اللهُ عَـلَـيْـــــهِ وَ آلِـــــهِ وَ الْـكُـوفَـةُ حَـرَمِـي؛ لاَ يُـرِيـدُ هَـا جَـبَّـا رٌ إِلاَّ قَـصَمَـهُ اللهُ.

Makkah is the sanctuary of Almighty Allah, Mad¢nah is the sanctuary of the Messenger of Allah (¥), and K£fah is my sanctuary. There is no tyrant that intends evil to these places but that Almighty Allah shall shatter him.[2]

The Holy House and its interests precede all other interests in Makkah because of this special sacredness, as maintained by some traditions.[3]

Almighty Allah has forbidden the polytheists from entering the Sacred Mosque. As declared by the Holy Qur'¡n:

ن ذ ذ ت ت ذ ذ ت ت ذ ذ ف ف

O you who believe, surely the idolaters are unclean,

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:41.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:50, H. 19.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:58, H. 1 & 2.

so they shall not approach
the Sacred Mosque after
this year. (9:28)

Other validly reported traditions hold that whoever makes mischief in the Holy Ka`bah should be sentenced to death.[1]

Through a valid chain of authority, Imam al-B¡qir (‘a) is reported to have said:

لاَ يَـنْـبَغِي لأَِحَدٍ أَنْ يَـرْفَـعَ بِـنَـــاءً فَـــوْقَ بِـنَـــاءِ الْـكَعْبَـةِ .

It is improper to build any edifice higher than the Ka`bah.[2]

There are many traditions asserting the distinctive status of the Holy Ka`bah:

Through a valid chain of authority, Imam al-B¡qir (‘a) is reported to have said:

إِنَّ اللهَ عَزَّ وَجَلَّ مَـا خَـلَـقَ بُـقْـعَـةً فِـي الأَرْضِ أَحَبَّ إِلَـيْـهِ مِـنْـهَـــا ، وَإِنَّ الـنَّـظَـرَ إِلَـيْـهَـا عِـبَـادَةٌ .

Verily, Allah the Exalted and Majestic has not created any area on the earth dearer to Him than the Ka`bah. To take a look at it is a sort of devotional act.[3]

The Holy Prophet (¥) is reported to have said:

إِنَّ الـنَّـظَـرَ إِلَـيْـهَـا يَـهْـدِمُ الْـخَـطَـايَـا هَـدْمـاً .

Just looking at the Holy Ka`bah utterly knocks down sins.[4]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:59, S. 11.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:83.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:63, H. 6.
4- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:65, as quoted from al-Barq¢’s *al-Ma¦¡sin*.

Through a valid chain of authority too, Imam al-¯¡diq (‘a) is reported to have said:

إِنَّ لِلّه تَعَالَى حَوْلَ الْكَعْبَةِ عِشْرِينَ وَمِائَةَ رَحْمَةً، مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَ أَرْبَعُونَ لِلْمُصَلِّينَ وَعِشْرُونَ لِلنَّاظِرِينَ.

Verily, Almighty Allah has decreed one hundred and twenty mercies to surround His Holy House; sixty for those who circumambulate it, forty for those who offer prayers there, and twenty for those who look at it.[1]

According to another validly reported tradition, Imam al-¯¡diq (‘a) has said:

مَنْ نَظَرَ إِلَى الْكَعْبَةِ فَعَرِفَ مِنْ حَقِّنَا وَحُرْمَتِنَا مِثْلَ الَّذِي عَرِفَ مِنْ حَقِّهَا وَحُرْمَتِهَا، غَفَرَ اللّه لَهُ ذُنُوبَهُ كُلَّهَا وَكَفَاهُ هَمَّ الدُّنْيَا وَ الآخِرَةِ.

Whoever looks at the Ka`bah and acknowledges that our standing and sacredness is similar as the Ka`bah’s standing and sacredness, Almighty Allah shall forgive him all of his sins and save him from the griefs of this world and the Next.[2]

Prayers that are offered in the Sacred Mosque are the best of all prayers, as also prayers offered in the Prophet’s Mosque, as maintained by some traditions. One prayer that is offered in the Sacred Mosque is equal in reward to one thousand prayers that are offered in the Prophet’s Mosque, while one prayer in the Prophet’s Mosque is equal in

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:64, as quoted from Shaykh al-Kulayn¢’s *al-K¡f¢*.

2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:66, H. 15. This tradition is decided as valid, because it has been reported from Ibn Ab¢-`Umar on the authority of `Al¢ ibn `Abd al-`Az¢z.

reward to one thousand prayers that are offered in other mosques or even one hundred thousand prayers that are offered in other mosques.[1]

According to another tradition, Ab£-°amzah al-Thum¡l¢ has reported Imam al-B¡qir (‘a) as saying:

مَنْ صَلَّى فِي الْمَسْجِدِ الْحَرَامِ صَلاَةً مَكْتُوبَةً قَبِلَ اللهُ مِنْهُ كُلَّ صَلاَةٍ صَلاَّهَا مُنْذُ يَوْمٍ وَجَبَتْ عَلَيْهِ الصَّلاَةُ، وَكُلَّ صَلاَةٍ يُصَلِّيهَا إِلَى أَنْ يَمُوتَ.

Whoever performs an obligatory prayer in the Sacred Mosque, Almighty Allah shall determine admissible all the prayers he had performed since the time prayers were made obligatory upon him to perform and the prayers he will perform up to his death time.[2]

Owing to the high regard of the Sacred Mosque and the Holy Ka`bah, Almighty Allah has given preference to the holy city of Makkah over other places. It has thus been reported that Makkah is the best of all places, the Holy House the best of all parts of Makkah, and the area between the Black Stone and the Station of Abraham (¥) and the gate of the Ka`bah the best areas of the Holy House. This area is also called °a§¢m Ism¡`¢l (‘a).[3]

Innumerable texts also report the merits of this city, the merits of doing devotional acts and righteous deeds there,

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1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:536, H. 3, 4, 5, 7, 8; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:146-148, H. 4, 5, 10 as quoted from Shaykh al-Kulayn¢’s *al-K¡f¢* and Shaykh al-±£s¢’s *Tahdh¢b al-A¦¡k¡m*.

2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:536, H. 1 & 2.

3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:69 as reported by Maysarah.

and the merits of living in its vicinity. Also, painful chastisement is reported to be the share of anyone who commits sins therein. In this respect, the Holy Qur'¡n says:

Whoever shall incline therein to wrong unjustly, We will make him taste a painful chastisement. (22:25)

ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

Besides, Almighty Allah has decided Makkah to be a safe haven for every one who enters there up to the Day of Resurrection. It is also impermissible to hunt on land and to uproot trees of this city except in a few cases. It is also inadvisable to carry weapons openly or to frighten people therein. Moreover, many regulations have been instituted with regard to this holy city.

There are certain etiquettes, manners, and rites to be done in the Holy Precinct of Makkah, the Sacred Mosque, and the Holy Ka`bah. Some of these rites have been cited in the previous chapter on the rites of the °ajj Pilgrimage. However, the readers are advised to acquaint themselves with the other laws, etiquettes, and recommended acts found in books on the °ajj Pilgrimage.

THE PROPHET'S MOSQUE
(MASJID AL-NABĪ)

Situated in the holy city of al-Mad¢nah, the Prophet's Mosque is the next in merit after the Sacred Mosque. As has been cited, to offer one prayer in this mosque is equal in reward to one thousand prayers that are offered in other mosques. According to other traditions, a single prayer is even equal in reward to ten thousand prayers offered in other mosques.[1]

Within the area of the Prophet's Mosque, there is a garden of Paradise, which is the distance between his house, which is now his burial place, and his minbar (pulpit).

In his book of *al-K¡f¢*, Shaykh al-Kulayn¢ has reported through a valid chain of authority that Mu`¡wiyah ibn Wahab asked Imam al-¯¡diq ('a) about the authenticity of the following tradition that is ascribed to the Holy Prophet (¥):

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

The area between my house and minbar is a garden of Paradise.

The Imam ('a) answered confirmatively and added:

وَبَيْتُ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلاَمُ مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى الْبَابِ الَّذِي يُحَاذِي الزُّقَاقَ إِلَى الْبَقِيعِ. فَلَوْ دَخَلْتَ مِنْ ذَلِكَ الْبَابِ

The house of `Al¢ and Fi§imah, peace be upon them, lies in the area between the house in which the Holy Prophet (¥) is buried and the door that is facing the street going to al-Baq¢` Cemetery. If you enter from that door, the wall would hit your left shoulder if it was still there.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:543, H. 1, 2, & 3..

وَالْحَائِطُ مَكَانَهُ
أَصَابَ مِنْكَبَكَ
الأَيْسَرِ.

The Imam (‘a) then referred to other houses and quoted the Holy Prophet (¥) as saying:

الصَّلاَةُ فِي
مَسْجِدِي تَعْدِلُ
أَلْفَ صَلاَةٍ فِي
غَيْرِهِ إِلاَّ
الْمَسْجِدَ
الْحَرَامَ فَهُوَ
أَفْضَلُ.

A single prayer that is offered in my mosque is equal to one thousand prayers that are offered in other mosques except the Sacred Mosque, which is more meritorious (than my mosque).[1]

Another tradition holds that the Holy Prophet's tomb is on a canal of Paradise.[2]

According to a number of traditions some of which are validly reported, Imam al-¯¡diq (‘a) has said that to offer a prayer in the house of Lady F¡§imah (‘a) is more preferable than offering prayers in the area defined as a garden of Paradise and thus known as *Raw¤ah*. Shaykh al-Kulayn¢ in *al-K¡f¢* has reported that Y£nus ibn Ya`q£b asked Imam al-¯¡diq (‘a) whether it is better to offer a prayer in the house of Lady F¡§imah (‘a) or in the *Raw¤ah*.

The Imam (‘a) answered, "To offer a prayer in F¡§imah's house is better."[3]

According to another tradition, to offer prayers in the Holy Prophet's houses, one of which is of course the house of Imam `Al¢ (‘a), is equal to offering prayers in the Prophet's

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:542, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:543, H. 4.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:547, H. 1.

Mosque or even producing a bigger reward.[1]

As has been previously mentioned, the house of Imam `Al¢ and Lady F¡§imah, peace be upon them, is situated in the area between the house in which the Holy Prophet (¥) is buried and the door facing the street that goes to al-Baq¢` Cemetery.[2]

According to a narration deemed as valid by a group of scholars, the area of the Prophet's Mosque is three thousand and six hundred cubits.[3]

The borders of the Prophet's Mosque and the *Raw¤ah* have been mentioned in two authentic traditions. Ab£-Ba¥¢r al-Mur¡d¢ is reported to have quoted Imam al-¯¡diq ('a) as saying:

حَدُّ الرَّوْضَةِ فِي مَسْجِدِ الرَّسُولِ صَلَّى اللّه عَلَيْهِ وَآلِهِ إِلَى طَرَفِ الظِّلاَلِ، وَحَدُّ الْمَسْجِدِ إِلَى الإِسْطِوَانَتَيْنِ عَنْ يَمِينِ الْمِنْبَرِ إِلَى الطَّرِيقِ مِمَّا يَلِي

The borders of the Raw¤ah in the Prophet's Mosque extend to ±araf al-²ilil, and the border of the Prophet's Mosque extends from the two columns to the right of the minbar up to the public way behind S£q al-Layl.[4]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:543, H. 4.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:542, H. 1.
Unfortunately, all these traces have been wiped out because the Wahh¡bi sect (which dominates in Makkah and Mad¢nah) does not respect the signs and traces of Islamic history. Moreover, it attempts to totally obliterate such traces.
It seems that the "door facing the street that goes to al-Baq¢` Cemetery" indicates the door that presently is to the back of the shrine that currently stands on the Holy Prophet's tomb, which is the north eastern corner of the shrine.

3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:546, H. 2.

4- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:546, H. 3.

سُوقَ اللَّيْلِ.

Mu¦ammad ibn Muslim is reported to have asked the Imam (‘a) about the borders of the Prophet's Mosque, and he was answered:

الإسْطِوَانَةُ الَّتِي عِنْدَ رَأْسِ الْقَبْرِ إِلَى الإسْطِوَانَتَيْنِ مِنْ وَرَاءِ الْمِنْبَرِ عَنْ يَمِينِ الْقِبْلَةِ، وَكَانَ مِنْ وَرَاءِ الْمِنْبَرِ طَرِيقٌ تَمُرُّ فِيهِ الشَّاةُ وَيَمُرُّ الرَّجُلُ مُنْحَرِفاً وَكَانَ سَاحَةُ الْمَسْجِدِ مِنَ الْبِلاَطِ إِلَى الصَّحْنِ.

It extends from the column that is situated near the head of the tomb to the two columns lying behind the minbar to the right side of the kiblah direction. Behind the minbar, there was a narrow way in which a sheep could pass but a man must pass aslant. The yard of the mosque extended from the court to the patio.[1]

Other Holy Sites in the Prophet's Mosque

In addition to the mosque, the *Raw¤ah*, the houses of the Holy Prophet (¥), and the house of Imam `Al¢ and Lady F¡§imah (‘a), which are highly regarded and enjoy special merits, there are other sites inside the Prophet's Mosque that are considered blessed and meritorious, such as the Prophet's minbar and niche where he used to offer prayers.

Shaykh al-Kulayn¢ in *al-K¡f¢* has reported through a valid chain of authority that Mu`¡wiyah ibn `Amm¡r quoted Imam al-¯¡diq (‘a) as saying:

إِذَا فَرِغْتَ مِنَ الدُّعَاءِ عِنْدَ قَبْرِ

When you accomplish your prayers near the tomb (of the

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:546, H. 1.

Holy Prophet (¥)), you may come to the minbar, pass your hand over it, hold the two lower pommels, and then rub your face and eyes, for this act brings about eye healing. You may then offer prayers there, praise and thank Almighty Allah, and implore Him for settling your needs. The Holy Prophet (¥) has said, “The area between my house and minbar is a garden of Paradise and my minbar is standing on a canal of Paradise.” This canal is the small door. You may then go to the Holy Prophet’s standing-place and offer as many prayers as you like.[1]

النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأْتِ الْمِنْبَرَ فَامْسَحْهُ بِيَدِكَ وَخُذْ بِرُمَّانَتَيْهِ، وَهُمَا السُّفْلاوَانِ، وَامْسَحْ عَيْنَيْكَ وَوَجْهَكَ بِهِ فَإِنَّهُ يُقَالُ إِنَّهُ شِفَاءٌ لِلْعَيْنِ. وَقُمْ عِنْدَهُ وَاحْمَدِ اللهَ وَاثْنِ عَلَيْهِ وَسَلْ حَاجَتَكَ؛ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ. وَالتُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ. ثُمَّ تَأْتِي مَقَامَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَتُصَلِّي فِيهِ مَا بَدَا لَكَ.

One of the other places regarded special is Maq¡m Jibra'¢l (the Standing-place of Archangel Gabriel) where the Archangel would stop to gain permission from the Holy Prophet (¥) to enter.

Shaykh al-Kulayn¢ in *al-K¡f¢* has reported through a valid chain of authority that Mu`¡wiyah ibn `Amm¡r quoted Imam al-¯¡diq (‘a) as saying:

You may come to the standing-place of Gabriel, which is

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:270, H. 1.

under a drainpipe, because at this very place, Archangel Gabriel used to stop to seek permission from the Holy Prophet (¥) before he would visit him. You may say these words at this place:

اَيْ جَوَادُ اَيْ كَرِيمُ
اَيْ قَرِيبُ اَيْ بَعِيدُ
اَسْأَلُكَ اَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَ اَهْلِ
بَيْتِهِ وَ اَنْ تَرُدَّ
عَلَيَّ نِعْمَتَكَ.

O All-magnanimous! O All-generous! O Nigh! O Remote! I beseech You to send blessings upon Mu¦ammad and his Household and to grant me this blessing of Yours over again.[1]

Amongst the other consecrated places in the Prophet's Mosque are the three columns; namely, Ab£-Lub¡bah's[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:271, H. 1.

2- Ab£-Lub¡bah, Bash¢r ibn `Abd al-Mundhir, of the An¥¡r (supporters; Muslims of Yathrib who accepted and received the Holy Prophet (¥) and the emigrants of Makkah), was one of the Holy Prophet's companions (¯a¦¡bah). During the Battle of Badr, the Holy Prophet (¥) ordered him to stay in Mad¢nah, yet he allotted a share of the spoils of war for him. This column carrying his name has a story:
When the Holy Prophet (¥) besieged the Jews of Ban£-Quray¨ah, they pleaded for conciliation, but the Holy Prophet (¥) refused, asking them to accept the condition to agree to any decision made by Sa`d ibn Mu`¡dh in this regard. They therefore asked him to grant them respite so that they could take counsel with Ab£-Lub¡bah because, to them, he was a good adviser. Ab£-Lub¡bah advised that they should not accept this condition because it would lead them to be sentenced to death. Afterwards, he felt sorry for giving this advice, seeing it as betrayal and disloyalty to the Holy Prophet (¥). He therefore repented and decided to tie himself to a column in the Prophet's Mosque, refraining from having any food. Because this state lasted for seven days, the man fainted. Then, Almighty Allah's acceptance of his repentance was revealed to the Holy Prophet. (¥) When he ⇨

Column, known as *Us§uw¡nat Ab¢-Lub¡bah* or *Us§uw¡nat al-Tawbah* (The Repentance Column) and the other two columns following it towards the Holy Prophet's prayer-place, standing-place, and niche. Those who visit the Holy Prophet's tomb and mosque perform certain rites at these columns.

These certain rites and recommended acts have been mentioned by Shaykh al-Kulayn¢ in *al-K¡f¢* and Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m* with many traditions of valid chains of authority.

For instance, Mu¦ammad ibn al-°asan has reported on the authority of Mu`¡wiyah ibn `Amm¡r that Imam al-¯¡diq ('a) said:

> While residing in Mad¢nah for three days, you may observe fasting for three days beginning with Wednesday. On Tuesday night, you may offer a prayer at Ab£-Lubıbah's Column, which is also called the Column of Repentance to which Ab£-Lubıbah tied himself until he was excused by Almighty Allah. You may spend Wednesday thereat. The next night and day (i.e. Thursday), you may offer prayers near the next column, which is situated behind the Holy Prophet's (¥) standing-place. Fasting on Thursday, you may spend the next night and day (i.e. Friday) at the next column, offering prayers and sitting there. You may then fast on Friday. If possible, you should abstain from talking except when necessary. Do not leave the mosque except for an urgent need, and do not sleep at all as long as you are there. If you do all that, you will gain much reward. On Friday, thank and praise Almighty Allah and invoke His blessings upon the Holy Prophet and his Household. Then, pray to Him to grant you your requests. Include these words with your prayer:

---

was informed of the acceptance of his repentance, he asked the Holy Prophet (¥) to come to untie him personally. *See* Al-M¡muq¡n¢, *Tanq¢¦ al-Maq¡l* 1:175.

اَللّٰهُمَّ مَا كَانَتْ
إِلَيْكَ مِنْ حَاجَةٍ
شَرَعْتُ اَنَا فِي
طَلَبِهَا اَوْ إلْتِمَاسٍ
اَوْ لَمْ اَشْرَعْ
سَاَلْتُكَهَا اَوْ لَمْ
اَسْاَلْكَهَا فَإنِّي
اَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَآلِهِ نَبِيِّ الرَّحْمَةِ
فِي قَضَاءِ حَوَائِجِي
صَغِيرِهَا وَكَبِيرِهَا.

O Allah, whatever I need from You whether I have mentioned it or not, whatever entreaty, which I have besought from You or not; I turn my face towards You, beseeching You to grant it in the name of Your Prophet, Mu¦ammad, may Allah bless him and his Household, the Prophet of Mercy. Settle all my needs for me, be they insignificant or great.

If you do all that, then you will deserve to have your requests granted, Allah willing.[1]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:274, H. 1.

OTHER MOSQUES IN AL-MADĪNAH

In the holy city of al-Mad¢nah, there are other mosques that have the honor to be places where the Holy Prophet (¥) offered prayers, or which he himself ordered to be built.

The most important and most preferred of these mosques is the Qub¡ Mosque about which Almighty Allah revealed the following verse of the Holy Qur'¡n:

Certainly, a mosque founded on piety from the very first day is more deserving that you should stand in it. In it are men who love that they should be purified, and Allah loves those who purify themselves. (9:108)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

The Holy Prophet (¥) is reported to have said:

Whoever visits Qubi Mosque and offers therein a two-unit prayer, will return with the reward of `Umrah.[1]

مَنْ أَتَى مَسْجِدِي مَسْجِدَ قُبَا فَصَلَّى فِيهِ رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ .

Another important site is Fa¤¢kh Mosque, the place where the sun was returned for Imam `Al¢, the Commander of the Faithful (‘a) and where the Holy Prophet (¥) offered prayers.

In Mad¢nah, there are also Masjid e A¦z¡b (Mosque of the Allies), which is the place where the Holy Prophet (¥) prayed to Almighty Allah to grant Imam `Al¢ (‘a) victory

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:548, H. 3 & 10:278, H. 5.

over `Amr ibn `Abd-Wudd al-`ªmir¢ in the Battle of the Allies (or *Khandaq*).

There is also the Ummu-Ibr¡h¢m's Chamber (known as *mashrabat ummi-ibr¡h¢m*), which is the residential place of the Holy Prophet (¥) during his residence in Qub¡ on his way to Mad¢nah. In this place too, the Holy Prophet (¥) offered prayers.

There are also the U¦ud Mosque and the graves of the martyrs of the Battle of U¦ud among which is the grave of °amzah ibn `Abd al-Mu§§alib, the Holy Prophet's uncle and the master of martyrs.

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported that Mu`¡wiyah ibn `Amm¡r quoted Imam al-¯¡diq ('a) as saying:

> Make sure that you will not leave any of the following sites unvisited: Qubi Mosque (the mosque founded on piety from the very first day), Ummu-Ibrihim's Chamber, al-Fa¤¢kh Mosque, the graves of the martyrs, and Masjid al-A¦zib, which is also called the Conquest (*fat¦*) Mosque.
>
> We have been informed that the Holy Prophet (¥), whenever visiting the graves of the martyrs, would say:

اَلسَّلاَمُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

Peace be upon you because you were constant; how excellent is then the issue of the abode!

> Among the prayers that are performed at Masjid al-A¦zib are the following:

يَا صَرِيخَ الْمَكْرُوبِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمَهْمُومِينَ إكْشِفْ عَنِّي ضُرِّي

O He Who aids the aggrieved! O He Who responds to the supplication of the distressed! O He Who helps the depressed! (Please do) remove my distress, my grief, my anguish, and my dejection in the same way You

وَهَمِّـــي وَكَـرْبِـــي
وَغَمِّي كَمَا كَشَـفْتَ
عَنْ نَـبِـيِّكَ صَـلَّى اللهُ
عَلَـيْـهِ وَآلِـهِ هَمَّـهُ
وَكَفَـيْـتَـــهُ هَـــوْلَ
عَـــدُوِّهِ فِـــي هَـــذَا
الْـمَـكَـانِ.

relieved the grief of Your Prophet—peace be upon him and his Household—and saved him from the horror of his enemies at this very place.[1]

`Uqbah ibn Kh¡lid is reported to have asked Imam al-¯¡diq (‘a), “When we visit the mosques that are around Mad¢nah, with which one should we start?”

The Imam (‘a) instructed:

> You should start with Qubi Mosque where you should offer as many prayers as you can, for this place is the first mosque of this area in which the Holy Prophet (¥) offered prayers. You may then go to Ummu-Ibri h¢m’s Chamber and offer a prayer therein, for it was the residence and prayer-place of the Holy Prophet (¥). You may then go to al-Fa¤¢kh Mosque and offer a prayer therein, for your Prophet (¥) offered a prayer therein. After visiting all the sites at this side, you may move to the other side of Mount U¦ud and start with the mosque that is situated on the side of al-°¢rah wherein you may offer a prayer. You may then pass by the tomb of °amzah ibn `Abd al-Mu§§alib and offer him salutation. Then, come to the martyrs and stop at their graves, greeting them with the following statement:

الـسَّلَامُ عَلَـيْكُمْ يَـا
اَهْـــلَ الـــدِّيَـارِ
اَنْـتُمْ لَـنَـــا فَـــرَطٌ
وَإِنَّـــــا بِـكُـــــمْ
لَاحِقُـونَ

Peace be upon you, O inhabitants of these graves. You have preceded us, and we shall certainly join you.

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:275, H. 1.

You may then go to the mosque that lies in the vast place beside the mountain on your right. Then, head for Mount U¦ud and offer a prayer therein. It is the place from where the Holy Prophet (¥) started off to contend with the polytheists at Mount U¦ud. The army of the Muslims, under the command of the Holy Prophet (¥), resided there until the time of prayer. They performed the prayer there. You may then return to the graves of the martyrs and offer as many prayers as Almighty Allah has determined for you. Then, head forward until you arrive at Masjid al-A¦z¡b to offer prayers and supplicate before Almighty Allah there because in the Battle of al-A¦z¡b the Holy Prophet (¥) prayed to Almighty Allah at this place. Amm¡r ibn M£s¡ has reported Imam al-¯¡diq (‘a) as saying that the incident of the sun recourse for Imam `Al¢ (‘a) took place at Fa¤¢kh Mosque.

There are some other famous mosques in Mad¢nah, such as the following:

- Al-Kiblatayn Mosque wherein the following holy verse of changing the direction of kiblah was revealed:

Indeed, We see the turning of your face to heaven, so We shall surely turn you to a kiblah which you shall like. Turn then your face towards the Sacred Mosque. (2:144)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ

- Masjid al-Ghum¡mah (Mosque of the Cloud), which is the place where a cloud cast a shadow over the Holy Prophet (¥) who had suffered from the heat of the sun.
- The five mosques attributed to Ab£-Bakr, `Umar, `Uthm¡n, Imam `Al¢ (‘a), and Lady F¡§imah (‘a).
- Masjid al-Mub¡halah (Mosque of the Mutual

Invocation of Curse), which is the place where the Holy Prophet (¥) challenged the Christians of Najr¡n and called them to invoke Almighty Allah's curse upon the lying party.

- Masjid e Salm¡n al-F¡ris¢ (the Persian)[1]
- The place of the Holy Prophet's overnight stay (*mu`arras*) during his journey back from Makkah to Mad¢nah. At this place, he also offered prayers.

About these places, Shaykh al-Kulayn¢ has reported a set of traditions, in his book of *al-K¡f¢*, one of which is the following validly reported one:

Mu`¡wiyah ibn `Amm¡r has reported Imam al-¯¡diq (‘a) as saying:

When you leave Makkah and head for Mad¢nah, you will pass by Dhu'l-°al¢fah Mosque, which lies on the way between Makkah and Mad¢nah. There, you may visit the place of the Holy Prophet's overnight stay. If it is the time of an obligatory or supererogatory prayer, you must perform it there. If not, you may reside there for a while, because the Holy Prophet (¥) used to stay overnight and offer prayers there.[2]

On the way between Makkah and Mad¢nah, there lies the Ghad¢r Khumm Mosque, which is the place where the Holy Prophet (¥) stopped and declared Imam `Al¢ (‘a) as his successor and the next leader and Imam of the Muslim nation.

In this connection, Shaykh al-Kulayn¢ has reported through a valid chain of authority that `Abd al-Ra¦m¡n ibn al-°ajj¡j asked Imam al-K¡¨im (‘a) about the merit of offering a

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 334-335.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:289, H. 1.

prayer at al-Ghad¢r Mosque in daylight during a journey. The Imam (ʻa) answered:

You may offer a prayer there, because it is rewardable. My father used to order me to do so.[1]

This list of holy places and mosques at Mad¢nah and other places proves what has been previously mentioned in the introduction of this discussion. The Ahl al-Bayt's view about holy places is based on the concept of maintaining those Islamic sites and sacred places associated with the divine mission, since they enjoy special sacredness where devotional acts are practiced as expressions of thanking Almighty Allah and respecting His commands and prohibitions.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:292, S. 22.

AL-KŪFAH AND ITS MOSQUES

The Ahl al-Bayt (‘a) viewed the city of K£fah as distinctive because of various significances.

As for its historical significance, this city is connected with previous divine missions and prophets.

As for its political significance, this city has always been loyal to the Ahl al-Bayt (‘a).

As for its cultural significance, this city has played a significant role in promulgating the culture of the Ahl al-Bayt (‘a).

As for its future significance, this city is predicted to contribute greatly to the advent of the Awaited Imam al-Mahd¢, may Allah hasten his reappearance.

In many traditions that are unanimously acceptable, the significance of K£fah has been confirmed, apart from some details that cannot be proved by scholarly methods.

The results of these truths, which are reported from the Holy Imams of the Ahl al-Bayt (‘a), have been certified through some scientific (archeological) surveys and some ancient texts found in divine books, such as the Torah and the Psalms of David (‘a).[1]

In this respect, Ab£-Bakr al-°a¤ram¢ has reported that he asked Imam al-B¡qir (‘a) to name the best region after the holy precincts of Almighty Allah and the Holy Prophet (¥).

The Imam (‘a) thus answered:

1- Some of our brethren are doing some surveys in this regard, hoping that they would be successful to publish them in the near future.

الْكُوفَةُ؛ هِيَ الزَّكِيَّةُ الطَّاهِرَةُ. فِيهَا قُبُورُ النَّبِيِّينَ وَالْمُرْسَلِينَ وَغَيْرِ الْمُرْسَلِينَ وَالأَوْصِيَاءِ الصَّادِقِينَ. وَفِيهَا مَسْجِدُ سُهَيْلٍ الَّذِي لَمْ يَبْعَثِ اللهُ نَبِيّاً إِلاَّ وَقَدْ صَلَّى فِيهِ، وَفِيهَا يَظْهَرُ عَدْلُ اللهِ، وَفِيهَا يَكُونُ قَائِمُهُ وَالْقُوَّامُ مِنْ بَعْدِهِ. وَهِيَ مَنَازِلُ النَّبِيِّينَ وَالأَوْصِيَاءِ وَالصَّالِحِينَ.

It is K£fah! It is the perfect and pure city. In this city, there are the graves of the prophets—both messengers and non-messengers—and the veracious successors (of prophets). There is also the Mosque of Suhayl, in which all the Prophets that Almighty Allah had sent offered prayers. From this city will the Justice of Allah appear; and in this city will be His Rising Imam and the leaders who will succeed him. It is also the abode of the prophets, the successors, and the righteous.[1]

Sulaym—the manumitted slave of ±irb¡l—and other reporters have reported Imam al-¯¡diq (‘a) as saying:

نَفَقَةُ دِرْهَمٍ بِالْكُوفَةِ تُحْسَبُ بِمِائَةِ دِرْهَمٍ فِي مَا سِوَاهَا، وَرَكْعَتَانِ فِيهَا تُحْسَبُ بِمِائَةِ رَكْعَةٍ.

To give as alms a single dirham at K£fah is recorded as giving one hundred dirhams as alms in other cities. Likewise, to offer a two-unit prayer thereat is regarded as offering one hundred-unit prayer.[2]

`ª¥im ibn `Abd al-W¡¦id al-Mad¢n¢ has reported that he heard Imam al-¯¡diq (‘a) saying:

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:524, H. 10.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:526, H. 2.

مَكَّةُ حَرَمُ اللهِ، وَالْمَدِينَةُ حَرَمُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَالْكُوفَةُ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ. إِنَّ عَلِيّاً حَرَّمَ مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمُ مِنْ مَكَّةَ وَمَا حَرَّمَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْمَدِينَةِ.

Makkah is the sanctuary of Almighty Allah, Mad¢nah the sanctuary of Mu¦ammad (¥), and K£fah the sanctuary of `Al¢ ibn Ab¢-±ilib. `Al¢ has deemed sacred the city of K£fah in the same way Abraham (¥) had deemed Makkah sacred and Mu¦ammad (¥) had deemed Mad¢nah sacred.[1]

Is¦¡q ibn Yazd¡d has reported that a man came to Imam al-¯¡diq (‘a) and said that he had transferred all his property into gold and silver and sold all his country estates, intending to migrate to another country. “Should I move to Makkah?” the man asked.

“No,” said the Imam (‘a), “because the people of Makkah blaspheme Almighty Allah publicly.”

“Should I move to the sanctuary of Allah’s Messenger (i.e. Mad¢nah)?’ asked the man.

“No,” said the Imam (‘a), “because the people of Mad¢nah are more wicked than the people of Makkah.”

“Where should I move?” asked the man.

The Imam (‘a) suggested:

عَلَيْكَ بِالْعِرَاقِ الْكُوفَةِ; فَإِنَّ الْبَرَكَةَ مِنْهَا عَلَى اثْنَيْ عَشَرَ مِيلاً هَكَذَا

You should choose K£fah, Iraq because blessing is only twelve miles away from this city to the side of which there is a tomb. Whoever agonized or distressed

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:399, H. 43.

وَهَكَذَا، وَإِلَى جَانِبِهَا قَبْرٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ وَلاَ مَلْهُوفٌ إِلاَّ فَرَّجَ اللهُ عَنْهُ.

comes to it shall be certainly relieved by Almighty Allah.[1]

Ab£-Us¡mah has reported that he heard Imam al-¯¡diq (‘a) saying:

الْكُوفَةُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ؛ فِيهَا قَبْرُ نُوحٍ وَإِبْرَاهِيمَ عَلَيْهِمَا السَّلاَمُ وَقَبْرُ ثَلاَثَمِائَةِ نَبِيٍّ وَسَبْعِينَ نَبِيّاً وَسِتُّمِائَةِ وَصِيٍّ وَقَبْرُ سَيِّدِ الأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ.

K£fah is one of the gardens of Paradise where exist the tombs of Prophets Noah and Adam—peace be upon them—as well as three hundred and seventy prophets, six hundred successors (of prophets), and the tomb of the master of the prophets’ successors; namely, the Commander of the Faithful, peace be upon him.[2]

In addition, there are other holy places in K£fah due to which this city enjoys great importance, merit, and sacredness.

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:404, H. 60.
This guideline of the Imam (‘a) might be given to express the manners of the people of that time exclusively. However, this tradition obviously entails one of the distinctive features of the city of K£fah.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:404, H. 61.

The Great Mosque of K£fah

At the top of the list of holy places is the Great Mosque of K£fah whose sacredness, as well as the merits of offering prayers and acts of worship therein, have been mentioned in many traditions reported from the Ahl al-Bayt (‘a) some of which are the following:

Shaykh al-Kulayn¢ in *al-K¡f¢*, Shaykh al-¯ad£q in *al-Maj¡lis* and *al-Am¡l¢*, al-Barq¢ in *al-Ma¦¡sin*, Ibn Qawlawayh in *K¡mil al-Ziy¡r¡t*, and Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m*, report H¡r£n ibn Kh¡rajah as saying that Imam al-¯¡diq (‘a) once asked him, “O H¡r£n ibn Kh¡rijah, what is the distance between your house and the K£fah Mosque? Is it about a mile?”

“No,” answered H¡r£n, “probably less than that.”

The Imam (‘a) further asked, “Do you perform all your prayers therein?”

“No,” answered H¡r£n, “I do not.”

The Imam (‘a) commented:

أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ لَرَجَوْتُ أَلاَّ تَفُوتَنِي فِيهِ صَلاَةٌ، وَتَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ؟ مَا مِنْ عَبْدٍ صَالِحٍ وَلاَ نَبِيٍّ إِلاَّ وَقَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ، حَتَّى إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا أُسْرِيَ بِهِ قَالَ لَهُ جَبْرَئِيلُ: أَتَدْرِي أَيْنَ أَنْتَ السَّاعَةَ

Had I been present in the precinct of that mosque, I would have never missed any prayer that I could perform there. Do you know the merits of that place? All Prophets and virtuous saints offered prayers at the K£fah Mosque, including the Holy Prophet Mu¦ammad (¥). When he was taken to the heavens, Archangel Gabriel (‘a) said to him, ‘O Mu¦ammad (¥), do you know where you are now? You are now opposite the K£fah Mosque.’ The Holy Prophet (¥) thus asked permission from his

يَا رَسُولَ اللهِ؟ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ. قَالَ: فَاسْتَأْذِنْ لِي رَبِّي حَتَّى آتِيَهُ فَأُصَلِّيَ رَكْعَتَيْنِ. فَاسْتَأْذَنَ اللهَ عَزَّ وَجَلَّ فَأَذِنَ لَهُ. وَإِنَّ مَيْمَنَتَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ الصَّلاَةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلاَةٍ، وَإِنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسَمِائَةِ صَلاَةٍ، وَإِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلاَوَةٍ وَلاَ ذِكْرٍ لَعِبَادَةٌ، وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ لأَتَوْهُ وَلَوْ حَبْواً.

Lord to visit the mosque and offer a two-unit prayer. He was thus permitted. Verily, to the right side of this mosque is a garden of Paradise, in the middle of it a garden of Paradise, and behind it also a garden of Paradise. To offer an obligatory prayer therein is equal in reward to offering one thousand prayers (at other places), to offer a supererogatory prayer therein is equal in reward to offering five hundred prayers, and to sit there without reciting or saying any devotional statement is considered to be an act of worship. If people were to realize the merits of visiting this place, they would certainly come to it, even crawling.[1]

Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m*, and Shaykh al-¯ad£q in *man-l¡-ya¦¤uruhu'l-faq¢h*, have reported on the authority of `Al¢ ibn Mahziy¡r that Imam al-¯¡diq (‘a) said:

حَدُّ مَسْجِدِ الْكُوفَةِ آخِرُ السَّرَاجِينِ خَطَّهُ آدَمُ، وَأَنَا

The border of the K£fah Mosque, as sketched by (Prophet) Adam, extends to the end of the Sarij¢n quarter. As for me, I dislike

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:521, H. 3.

أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً.

entering there riding.

"Who changed the borders of the mosque, then?" asked the reporter. The Imam (‘a) answered:

أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ، ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَالنُّعْمَانِ، ثُمَّ غَيَّرَهُ زِيَادُ بْنُ أَبِي سُفْيَانَ.

First of all, it was changed by Prophet Noah's flood. It was then changed by Khosrow, the Persian king, and al-Nu`min, the Arab king. Finally, it was changed by Ziyid ibn Ab¢-Sufyin.[1]

Najm ibn °a§¢m has reported Imam al-B¡qir (‘a) as saying:

لَوْ يَعْلَمُ النَّاسُ مَا فِي مَسْجِدِ الْكُوفَةِ لأَعَدُّوا لَهُ الزَّادَ وَالرَّوَاحِلَ مِنْ مَكَانٍ بَعِيدٍ؛ إِنَّ صَلاَةً فَرِيضَةً فِيهِ تَعْدِلُ حِجَّةً، وَصَلاَةً نَافِلَةً فِيهِ تَعْدِلُ عُمْرَةً.

If people were to realize the favors they might gain when they visit K£fah Mosque, they would certainly travel to it from remote countries. One obligatory prayer in this mosque is equal in reward to one °ajj and to offer a supererogatory prayer therein is equal in reward to one `Umrah.[2]

Shaykh al-¯ad£q, in *man-l¡-ya¦¤uruhu'l-faq¢h*, has reported Imam `Al¢ (‘a) as saying:

لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ،

Trips should not be taken except to three mosques—the Sacred Mosque of Makkah, the Holy Prophet's Mosque, and the

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:523, H. 8.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:525, H. 14.

K£fah Mosque.[1]

وَمَسْجِدِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمَسْجِدِ الْكُوفَةِ.

Al-A¥bagh ibn Nub¡tah has reported that Imam `Al¢ (‘a) addressed the following words to the people of K£fah:

يَا أَهْلَ الْكُوفَةِ، لَقَدْ حَبَاكُمُ اللهُ عَزَّ وَجَلَّ بِمَا لَمْ يَحْبُ بِهِ أَحَداً، مِنْ فَضْلِ مُصَلاَّكُمْ بَيْتُ آدَمَ وَبَيْتُ نُوحٍ وَبَيْتُ إِدْرِيسَ، وَمُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ، وَمُصَلَّى أَخِي الْخِضْرِ، وَمُصَلاَيَ، وَإِنَّ مَسْجِدَكُمْ هَذَا لأَحَدُ الْمَسَاجِدِ الأَرْبَعَةِ الَّتِي إِخْتَارَهَا اللهُ عَزَّ وَجَلَّ لأَهْلِهَا. وَكَأَنِّي بِهِ قَدْ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ فِي ثَوْبَيْنِ أَبْيَضَيْنِ يَتَشَبَّهُ بِالْمُحْرِمِ وَيَشْفَعُ لأَهْلِهِ وَلِمَنْ يُصَلِّي فِيهِ فَلاَ تُرَدُّ شَفَاعَتُهُ. وَلاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي حَتَّى يُنْصَبَ الْحَجَرُ الأَسْوَدُ فِيهِ.

O people of K£fah, Almighty Allah has bestowed something upon you that He has not given to any other people. It is the merit of this prayer-place of yours, which was the house of Adam (‘a), the house of Noah(‘a), the house of Idr¢s (Enoch)(‘a), the prayer-place of Abraham(¥), the Friend of Allah, the prayer-place of al-Khi¤r (‘a), my brother, and my prayer-place. Verily, this mosque of yours is one of four mosques chosen by Almighty Allah for the people. On the Day of Resurrection, I see this mosque brought forward, clad in two white garments like the costume worn by Mu¦rims (i.e. those entering into the sacred state before performing the ritual °ajj Pilgrimage). It will then intercede for its people and for those who used to offer prayers therein, and its intercession will not be rejected. Soon will the Black Stone be installed in this mosque. In a coming age, this mosque will be the prayer-place of Mahd¢,

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:525, H. 16.

وَلَيَأْتِيَنَّ عَلَيْهِ زَمَانٌ يَكُونُ مُصَلَّى الْمَهْدِيِّ مِنْ وُلْدِي، وَمُصَلَّى كُلِّ مُؤْمِنٍ، وَلاَ يَبْقَى عَلَى الأَرْضِ مُؤْمِنٌ إِلاَّ كَانَ بِهِ أَوْ حَنَّ قَلْبُهُ إِلَيْهِ. فَلاَ تَهْجُرُوهُ وَتَقَرَّبُوا إِلَى اللهِ عَزَّ وَجَلَّ بِالصَّلاَةِ فِيهِ وَارْغَبُوا إِلَيْهِ فِي قَضَاءِ حَوَائِجِكُمْ، فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَةِ لأَتَوْهُ مِنْ أَقْطَارِ الأَرْضِ وَلَوْ حَبْواً عَلَى الثَّلْجِ.

one of my descendants, and the prayer-place of all true faithful believers. At that time, there will be no faithful believer on this globe but that he will be in this place or will have his heart yearning for it. Should people come to know the blessing found in this mosque, they would come to it from the furthest regions of the world even crawling on snow.[1]

Moreover, some traditions have mentioned more merits and rewards for visiting this mosque than those mentioned for the Furthest Mosque of Jerusalem.

In this respect, Mu¦ammad ibn Ya`q£b has reported Imam al-¯¡diq (‘a) as narrating the following:

One day, a man came to Imam `Al¢ (‘a), who was in the K£fah Mosque, and greeted him, saying, “Peace and Allah’s mercy and blessings be upon you, O Commander of the Faithful.”

As the Imam (‘a) responded to his greeting, the man said, “I have intended to head for the Furthest Mosque (of Jerusalem) and I thus wanted to greet and bid you farewell before I leave.”

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:526, H. 18.

“What do you expect from this journey?” the Imam (‘a) asked.

“I expect to attain its reward and merit,” answered the man.

The Imam (‘a) advised:

فَبِعْ رَاحِلَتَكَ وَكُلْ زَادَكَ وَصَلِّ فِي هَذَا الْمَسْجِدِ؛ فَإِنَّ الصَّلاَةَ الْمَكْتُوبَةَ فِيهِ حِجَّةٌ مَبْرُورَةٌ وَالنَّافِلَةَ عُمْرَةٌ مَبْرُورَةٌ وَالْبَرَكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً. يَمِينُهُ يُمْنٌ وَيَسَارُهُ مَكْرٌ. وَفِي وَسَطِهِ عَيْنٌ مِنْ دُهْنٍ وَعَيْنٌ مِنْ لَبَنٍ وَعَيْنٌ مِنْ مَاءٍ شَرَابٌ لِلْمُؤْمِنِينَ، وَعَيْنٌ مِنْ مَاءٍ طَاهِرٍ لِلْمُؤْمِنِينَ. مِنْهُ سَارَتْ سَفِينَةُ نُوحٍ، وَكَانَ فِيهِ (نَسْرٌ) وَ (يَغُوثُ) وَ (يَعُوقُ)، وَصَلَّى فِيهِ سَبْعُونَ نَبِيّاً وَسَبْعُونَ وَصِيّاً

If so, you may sell your riding-animal, consume your provisions, and pray at this mosque, for performing an obligatory prayer at this mosque is equal (in reward) to performing one °ajj, and offering a supererogatory prayer to performing one `Umrah. The blessed area is only twelve miles away from the mosque where its right side is felicity while its left side is ill omen. In its center, there is a spring of oil, a spring of milk, a spring of fresh water for the believers, and a spring of pure water for them, too. From this place, the ark of Prophet Noah (‘a) set off, where there had been the idols Na¥r, Yagh£th, and Ya`£q.[1] At this place too, seventy prophets and seventy successors of prophets, one of whom is myself, offered prayers. No agonized person prays to Almighty Allah for any request without his prayer being granted by Allah and his agony relieved.[2]

1- These idols, also mentioned in the Holy Qur'¡n (71:23), were worshipped by the heathen people of Prophet Noah.

2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:528, H. 1.

أَنَا أَحَدُهُمْ. مَا
دَعَا فِيهِ مَكْرُوبٌ
بِمَسْأَلَةٍ فِي حَاجَةٍ
مِنَ الْحَوَائِجِ إِلاَّ
أَجَابَهُ اللهُ تَعَالَى
وَفَرَّجَ عَنْهُ
كُرْبَتَهُ.

It is maintained by many traditions that at the K£fah Mosque there are stations ascribed to some prophets and Imams of the Ahl al-Bayt (‘a). For instance, the station of Imam `Al¢, the Commander of the Faithful (‘a), is situated at the seventh column of the mosque, the station of Imam °asan (‘a) at the fifth, the station of Prophet Abraham (¥) at the third, and the station of Archangel Gabriel (‘a) at the fifth, directly behind the Kindah Gate.[1]

Books on supplications and formulas of *ziy¡rah* have mentioned special devotional rites, prayers, supplications, and whispered prayers to be practiced at the K£fah Mosque, such as the two-unit prayer of granting requests. In each unit S£rah al-F¡ti¦ah (No. 1), S£rah al-Falaq (No. 113), S£rah al-N¡s (No. 114), S£rah al-Taw¦¢d (No. 112), S£rah al-K¡fir£n (No. 109), S£rah al-Na¥r (No. 110), and S£rah al-Qadr (No. 97) are recited. Upon accomplishment, the famous Tasb¢¦ al-Zahr¡' litany[2] is said and then one’s

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 3:530. Section: Recommendation of Offering Prayers at the Seventh and Fifth Columns of al-K£fah Mosque.

2- *Tasb¢¦ al-Zahr¡'* is a famous litany comprising one hundred words of praising Almighty Allah. The most famous and considerable form of it is to say *all¡hu-akbar(u)* (Allah is the Greatest) thirty-four times, *al¦amdu-lill¡h(i)* (Praise be to Allah) thirty-three times, and *sub¦¡nall¡h(i)* (Glory be to Allah) thirty-three times. Further details about this litany can be found in ⇨

request is made through supplication. Once one does all that, his request will be granted by Almighty Allah and his prayers will be responded to, Allah willing.[1]

Imam `Al¢'s Tomb and W¡d¢ al-Sal¡m

In K£fah is the tomb of Imam `Al¢ (‘a), which is situated at the back of the city by the side of the white hills. This region is called Ghar¢ and Najaf. It was too dry to support vegetation. After the appearance of Imam `Al¢'s tomb in this area, the people of K£fah used to bury their dead people there. The modern city of Najaf was established around the tomb of Imam `Al¢ (‘a) and then became the central city of the Najaf Governorate. The city of K£fah became a district attached to it.

The method and merits of visiting the tomb of Imam `Al¢ (‘a) have been cited within the chapter on the virtues of this holy place.

Na¥¢r al-D¢n al-±s¢ has reported on the authority of Mu¦ammad ibn Mu¦ammad ibn al-Fa¤l, the nephew of D¡w£d al-Raqq¢, that Imam al-¯¡diq (‘a) said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللهُ، وَالْغَرِيُّ وَكَرْبَلاءُ

On the days of Noah's flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Ghar¢, Karbali', and ±£s.[2]

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books on devotional acts, especially Shaykh `Abb¡s al-Qumm¢'s famous one of *Maf¡t¢¦ al-Jin¡n*. [Translator]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:532; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 386-401 where details of the devotional rites at al-K£fah Mosque are mentioned.

2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:231, H. 22.

وَطُوسُ.

In his book, entitled *Fa¤l al-K£fah*, Mu¦ammad ibn `Al¢ ibn al-°asan al-`Alaw¢ reports, through a chain of authority connected to `Uqbah ibn `Alqamah Abu'l-Jan£b, that Imam `Al¢ (‘a) purchased the area between the Khawarnaq Palace and °¢rah in K£fah, (or the area between Najaf and °¢rah, according to another narration), with forty thousand Dirhams and called some people to witness the contract. "Why have you, Commander of the Faithful (‘a), purchased this land at such a high price while it is barren?" they asked.

He answered:

سَمِعْتُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: كُوفَانُ كُوفَانُ؛ يُرَدُّ أَوَّلُهَا عَلَى آخِرِهَا، يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مِلْكِي.

I have heard the Messenger of Allah (¥) saying, "K£fin! K£fin! The first of it shall be returned to the last of it (because of complete destruction to which this city will be exposed). From this region, seventy thousand individuals shall be resurrected and allowed to enter Paradise without settling an account with them." I, therefore, would like these people to be resurrected from my property.[1]

Badr ibn Khal¢l al-Asad¢ has reported on the authority of a man from Sh¡m that Imam `Al¢ (‘a) said:

أَوَّلُ بُقْعَةٍ عُبِدَ اللهُ عَلَيْهَا ظَهْرُ الْكُوفَةِ، لَمَّا أَمَرَ اللهُ

The first region (of the earth) on which Almighty Allah was worshipped is behind K£fah. That was when Almighty Allah ordered the angels to prostrate themselves before Adam (‘a); so, they

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:231, H. 21.

did at the place behind K£fah.[1]

الْمَلاَئِكَةَ أَنْ يَسْجُدُوا لآِدَمَ فَسَجَدُوا عَلَى ظَهْرِ الْكُوفَةِ.

°abbah al-`Aran¢ has reported that he once accompanied Imam `Al¢ (‘a) to K£fah. There, the Imam (‘a) stopped at W¡d¢ al-Sal¡m as if he were talking to some people. Following him, I stood with him for so long that I felt worn out. I then sat for a long time until I grew weary. So, I stood up again until I felt tired and had to sit down again. Again, I sat down for so long that I felt weary. The third time, I stood up, gathered my garment, and said, “O Commander of the Faithful (‘a), I feel pity for you because you have been standing for such a long time. Would you like to rest for a while?” I then put the garment on the ground so that he could sit on it.

The Imam (‘a) then said to me, “O °abbah, this has been no more than a discourse with a faithful believer—a kind of pleasure.”

“O Commander of the Faithful (‘a),” I said, “Are they communicating?”

The Imam (‘a) answered, “Yes, they are. If you were now allowed to see the unseen, you would see them in meetings speaking to one another.”

“Are they bodies or spirits?” I asked.

The Imam (‘a) answered:

أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بِقَاعِ الأَرْضِ إِلاَّ

They are spirits. There is no faithful believer that dies in any region on this earth

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:232, H. 25.

قِيلَ لِرُوحِهِ: إِلْحَقِي بِوَادِي السَّلاَمِ. وَإِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

except that his soul is allowed to join Wid¢ al-Salim, which is also an area in the Garden of Eden.[1]

¯afw¡n al-Jamm¡l has reported that he once accompanied Imam al-¯¡diq (‘a) on a journey from Mad¢nah to °¢rah. When they passed over °¢rah, the Imam (‘a) asked ¯afw¡n to lead the riding-animals to the road that led to Ghar¢. When they reached that place, the Imam (‘a) took out a thin rope made of coir which he had carried with him and then moved many steps away from the road towards the west. He then stretched that rope and stopped at its other end. He then tapped the ground with his hands and took a handful of dust that he smelt for a long time. He then walked towards the place where Imam `Al¢’s tomb lay. On the tomb, he spread the dust with his blessed hand, took a handful of it, smelt it, and sobbed so heavily that I thought he had passed away. When he recovered consciousness, he said, “This is, by Allah, the burial place of the Commander of the Faithful (‘a).”

The Imam (‘a) then drew a sketch.

I asked him, “O son of Allah’s Messenger (‘a), what had made the rightful members of Mu¦ammad’s Household (‘a) refrain from showing this burial place to the people?”

The Imam (‘a) answered, “They feared lest the descendants of Marw¡n and the Khaw¡rij would damage this place.”

¯afw¡n then asked the Imam (‘a) how to visit the tomb of Imam `Al¢ (‘a), and the Imam (‘a) instructed:

To visit his tomb, you should bathe yourself, put on two new or clean and ceremonially pure garments, and use a perfume, although it is acceptable without this. When you

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:234, H. 26.

are about to leave your house, you may say, "I am leaving my house, seeking Allah's bounty... etc."[1]

Sahlah Mosque

Sahlah (or *Suhayl*) Mosque is one of the holy places of K£fah. Many traditions report the merits of this mosque, such as Imam al-¯¡diq's saying:

مَا مِنْ مَكْرُوبٍ يَأْتِي مَسْجِدَ السَّهْلَةِ وَيُصَلِّي فِيهِ رَكْعَتَيْنِ بَيْنَ الْعِشَائَيْنِ وَيَدْعُو اللهَ عَزَّ وَجَلَّ إِلاَّ فَرَّجَ اللهُ كُرْبَتَهُ.

Any aggrieved person who visits al-Sahlah Mosque, performs the Maghrib and `Ishi' Prayers thereat, and supplicates, Almighty Allah will most certainly have his grief relieved by Him.[2]

Other traditions hold that Sahlah Mosque is the place where the prophets and righteous persons offered prayers since the time of Prophet Abraham (¥) and even before that.

Shaykh al-Kulayn¢ has reported on the authority of `Abdull¡h ibn Ab¡n that he, accompanied by others, visited Imam al-¯¡diq (‘a) who asked if any one of them had something to tell about Zayd ibn `Al¢, the Imam's uncle. One the attendants thus related, "I do. One night, we gathered at the house of Mu`¡wiyah ibn Is¦¡q al-An¥¡r¢ who called us to visit Sahlah Mosque and to offer a prayer thereat. However, something happened to Zayd and prevented him from going there."

Commenting on this event, the Imam (‘a) said:

أَمَا وَاللهِ لَوْ By Allah (I swear), if he had

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:235, H. 1.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:441, H. 20.

اسْتَعَاذَ اللهَ بِهِ حَوْلاً لأَعَاذَهُ. أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلاَمُ الَّذِي كَانَ يَخِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ، وَمِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةُ كُلِّ نَبِيٍّ؟ وَإِنَّهُ لَمُنَاخُ الرَّاكِبِ... الْخِضْرِ عَلَيْهِ السَّلاَمُ.

sought Almighty Allah's protection in the name of that place, he would certainly have been given protection for a whole year at least. Do you not know that the Sahlah Mosque is the place where Prophet Idr¢s (‘a) lived and used to sew. From this place too, Prophet Abraham (¥) lead the Giants towards Yemen. Likewise, from this place, Prophet David (‘a) moved to confront Goliath. In this place, there is a green rock on which the picture of each prophet was carved and from beneath this rock, the clay of every prophet (from which they were created) was taken. The Rider also resided at this place... i.e. al-Khi¤r (‘a).[1]

¯¡li¦ ibn Abi'l-Aswad has reported Imam al-¯¡diq (‘a) as saying:

أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ.

Sahlah Mosque is the house where our Master (i.e. Imam al-Mahd¢ (‘a)) shall reside along with his family members.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:533, H. 3.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:533, H. 4.

IMAM AL-ḤUSAYN'S SANCTUARY

In the previous section on pilgrimages to the tombs of the Holy Imams (ʻa), we have cited the great reward and merits of visiting the tomb of Imam al-°usayn (ʻa), the Master of Martyrs. This pilgrimage acquires a distinctive importance with regard to the spiritual, cultural, political, individual, and communal significance of the Event of Karbal¡'.

Moreover, Imam al-°usayn's sanctuary (also called *al-¦¡'ir al-¦usayn¢*; the place where water would not flow over his tomb on various occasions), represented by Imam al-°usayn's holy shrine, enjoys great merit that no other place can ever have.

Many traditions report the merits of this sanctuary, such as the following one reported by Shaykh al-Kulayn¢, Shaykh Ibn Qawlawayh, and Shaykh al-±£s¢, through several chains of authority, from Imam al-¯¡diq (ʻa):

إِنَّ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ حُرْمَةً مَعْرُوفَةً ؛ مَنْ عَرَفَهَا وَاسْتَجَارَ بِهَا أُجِيرَ.

The place of ºusayn's tomb enjoys a well-recognized sanctity. Whoever recognizes and seeks refuge through it, shall be protected.

The reporter then asked the Imam (ʻa) to mark out the borders of that place.

The Imam (ʻa) answering him said:

إِمْسَحْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ خَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ

From the current place of his tomb, survey twenty-five cubits from the side of his feet and twenty-five cubits from the side of the head. Since the day he was buried,

رَأسِهِ. وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمٍ دُفِنَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ. وَمِنْهُ مِعْرَاجٌ تُعْرَجُ فِيهِ بِأَعْمَالِ زُوَّارِهِ إِلَى السَّمَاءِ. وَمَا مِنْ مَلَكٍ فِي السَّمَاءِ وَلاَ فِي الأَرْضِ إِلاَّ وَهُمْ يَسْأَلُونَ اللهَ أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، فَفَوْجٌ يَنْزِلُ وَفَوْجٌ يَعْرُجُ.

the place of his tomb has been a garden of Paradise. From this place, the deeds of his visitors ascend to the heavens. All the angels of the heavens and of the earth are always asking Almighty Allah to permit them to visit °usayn's tomb. Thus, a group (of angels) is seen descending while another is ascending.[1]

On the authority of his father, `Umar ibn Th¡bit has reported Imam al-B¡qir (‘a) as saying:

خَلَقَ اللهُ كَرْبَلاَءَ قَبْلَ أَنْ يَخْلُقَ الْكَعْبَةَ بِأَرْبَعَةٍ وَعِشْرِينَ أَلْفَ عَامٍ، وَقَدَّسَهَا وَبَارَكَ عَلَيْهَا، فَمَا زَالَتْ قَبْلَ أَنْ يَخْلُقَ اللهُ الْخَلْقَ مُقَدَّسَةً مُبَارَكَةً وَلاَ تَزَالُ كَذَلِكَ، وَجَعَلَهَا اللهُ أَفْضَلَ الأَرْضِ فِي الْجَنَّةِ.

Almighty Allah had created Karbali' twenty-four thousand years before he created the Ka`bah. Since then, He deemed it sacred and blessed it. Karbali' has thus always been sacred and blessed even before He created the creations and for all time to come. He has made it the best of all the regions of the earth in Paradise.[2]

Mu¦ammad ibn Sin¡n reports on the authority of someone he had not named that Imam al-¯¡diq (‘a) said:

One day, Imam `Al¢ (‘a) led some people on a journey.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:400, H. 4.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:404, H. 5.

When he was about one or two miles away from Karbalï', he moved toward it. When he arrived at the place where the martyrs of Karbalï' would be martyred, he said:

قَبْرٌ فِيهَا مِائَتَا نَبِيٍّ، وَمِائَتَا وَصِيٍّ، وَمِائَتَا سِبْطٍ شُهَدَاءُ بِأَتْبَاعِهِمْ.

This is a place which contains the bodies of two hundred prophets, two hundred successors of prophets, and two hundred descendants of prophets along with their followers, all of whom were martyred.

Circumambulating that place, the Imam (ʻa) took out his feet from the stirrup of his riding-animal and said repeatedly:

مُنَاخٌ وكَافٌ وَمَصَارِعُ شُهَدَاءَ لاَ يَسْبِقُهُمْ مَنْ كَانَ قَبْلَهُمْ وَلاَ يَلْحَقُهُمْ مَنْ كَانَ بَعْدَهُمْ.

This is a residence where the martyrs who were never excelled by those that existed before them and shall never be surpassed by those who will exist after them will be martyred.[1]

Imam al-°usayn's Soil

In addition to the sacredness and the rewards obtained from visiting the holy shrine of Imam al-°usayn (ʻa), Almighty Allah has given this place further positive (i.e. material) particularities one of which is that the soil of this place brings about healing for the sick. Accordingly, master jurisprudents have permitted using a very small amount of this soil for healing purposes even though it is generally forbidden to eat any amount of soil.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:405, H. 6.

2- Imam M£s¡ al-K¡¨im (ʻa) is reported to have said:

⇨

Many traditions recommend seeking healing from the soil of Imam al-°usayn's tomb. For instance, Shaykh al-Kulayn¢ has reported on the authority of Y£nus ibn al-Rab¢` that Imam al-¯¡diq (‘a) said:

عِنْدَ رَأسِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ لَتُرْبَةٌ حَمْرَاءُ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إلاَّ السَّامَ.

At the head of °usayn's tomb, there is red soil that holds remedy for all maladies except death.[1]

`Abdull¡h ibn Ya`f£r reports that he once said to Imam al-¯¡diq (‘a), "Some people take a piece of the soil of Imam al-°usayn's tomb and it benefits them; however, when others do this, they do not find any benefit. Why is that?"

The Imam (‘a) commented:

لاَ وَاللهِ، لاَ يَأْخُذُهُ أَحَدٌ وَهُوَ يَرَى أَنَّ اللهَ يَنْفَعُهُ بِهِ إلاَّ نَفَعَهُ بِهِ.

This is untrue. I swear it by Allah. Every one who takes from this soil and believes that Almighty Allah will benefit him by it, will certainly find benefit.[2]

Shaykh al-±£s¢ has reported on the authority of Zayd al-

وَلاَ تَأخُذُوا مِنْ تُرْبَتِي شَيْئاً لِتَبَرَّكُوا بِهِ، فَإِنَّ كُلَّ تُرْبَةٍ لَنَا مُحَرَّمَةٌ إلاَّ تُرْبَةَ جَدِّيَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ، فَإِنَّ اللهَ عَزَّ وَجَلَّ جَعَلَهَا شِفَاءً لِشِيعَتِنَا وَأَوْلِيَائِنَا.

Do not eat any amount of the soil of my grave for seeking blessing, because the soil of our graves is forbidden for eating except the soil of the grave of °usayn ibn `Al¢ (‘a), my grandfather. Almighty Allah has made this soil carry remedy for our Sh¢`ah and loyalists.

See al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:414.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:408, H. 1.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:409, H. 2.

Sha¦¡m that Imam al-¯¡diq (ʻa) said:

> Verily, Almighty Allah has made the soil of °usayn's tomb a remedy for all maladies and security against all feared matters. When you intend to use any amount of it, kiss it, pass it over both your eyes and the other body organs and then say the following:

اَللّٰهُمَّ بِحَقِّ هٰذِهِ التُّرْبَةِ وَبِحَقِّ مَنْ حَلَّ بِهَا وَثَوَىٰ فِيهَا وَبِحَقِّ جَدِّهِ وَاَبِيهِ وَاُمِّهِ وَاَخِيهِ وَالاَئِمَّةِ مِنْ وُلْدِهِ وَبِحَقِّ الْمَلاَئِكَةِ الْحَافِّينَ بِهِ إِلاَّ جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَبُرْءاً مِنْ كُلِّ مَرَضٍ وَنَجَاةً مِنْ كُلِّ آفَةٍ وَحِرْزاً مِمَّا اَخَافُ وَاَحْذَرُ.

O Allah, for the sake of this dust, for the sake of him who resided in it and occupied it, for the sake of his grandfather, his father, his mother, his brother, and the Imams from his descendants (ʻa), and for the sake of the angels who surround him, [I beseech You to] make it a remedy for all maladies, a cure for all diseases, a security against all epidemics, and a refuge against whatever I fear.

> After that, one may use it.

Ab£-Us¡mah commented, "Since I have used it from early times, I have found it exactly as Imam al-¯¡diq (ʻa) had said. Since then, I have never faced any misfortune, thanks to Almighty Allah."

It is also recommended to use rosaries whose beads are made of the clay of Imam al-°usayn's tomb. One of the merits of such rosaries is that the reward of praising and glorifying Almighty Allah is recorded for one who carries such rosaries in the hand even if he is inattentive.

Mu¦ammad ibn `Abdull¡h ibn Ja`far al-°imyar¢ reports that he once wrote a letter to a Jurisprudent asking him whether

it is or not permissible to use rosaries made of the clay of Imam al-°usayn's tomb and whether there is a merit in doing so.

My letter, he said, was answered back as follows:

تُسَبِّحُ بِهِ، فَمَا فِي شَيْءٍ مِنَ السُّبَحِ أَفْضَلُ مِنْهُ، وَمِنْ فَضْلِهِ أَنَّ الْمُسَبِّحَ يَنْسَى التَّسْبِيحَ وَيُدِيرُ السُّبْحَةَ فَيُكْتَبُ لَهُ ذَلِكَ التَّسْبِيحُ.

You may use it (i.e. the clay) in making rosaries, for there are no rosaries better than those made of this clay. One of the merits of glorifying Almighty Allah using such rosaries is that when one, having such a rosary in the hand, omits uttering words of glorification, the reward of it is still recorded for him.[1]

Response of Prayers under his Dome

Another distinctive merit of Imam al-°usayn's holy shrine is that all supplicatory prayers offered under the dome of this shrine will be responded.

In the word of A¦mad ibn Fahad, it is reported that Almighty Allah has compensated Imam al-°usayn (ʻa) for his martyrdom with four characteristics:

(1) He has made the clay of his tomb a remedy for ailments

(2) He responds to all prayers offered under the dome of his tomb

(3) He made the other Holy Imams (ʻa) descend from him

(4) He has determined the days during which his tomb is visited to be added to the lifespan of its pilgrims

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:420, H. 1.

Shu`ayb al-`Aqarq£f¢ has reported that he once asked Imam al-¯¡diq (‘a) about the reward of visiting the tomb of Imam al-°usayn (‘a), and he answered:

يَا شُعَيْبُ، مَا صَلَّى عِنْدَهُ أَحَدٌ وَدَعَا دَعْوَةً إِلاَّ اسْتُجِيبَ عَاجِلَةً وَآجِلَةً... أَيْسَرُ مَا يُقَالُ لِزَائِرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ: قَدْ غُفِرَ لَكَ فَاسْتَأْنِفِ الْيَوْمَ عَمَلاً جَدِيداً.

O Shu`ayb, whoever offers a prayer at his tomb or supplicates, will certainly have his supplication responded sooner or later....The least thing said to a pilgrim of Imam al-°usayn's tomb is the following: You are forgiven; therefore, make for yourself a new beginning on this day.[1]

Many other traditions have reported many rewards for those offering prayers and performing devotional acts at the tomb of Imam al-°usayn (‘a).

Ja`far ibn Mu¦ammad ibn Ibr¡h¢m has reported Imam al-B¡qir (‘a) to have addressed the following words to someone:

مَا يَمْنَعُكَ إِذَا عَرَضَتْ لَكَ حَاجَةٌ أَنْ تَأْتِيَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَتُصَلِّي عِنْدَهُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ تَسْأَلُ حَاجَتَكَ؟ فَإِنَّ الصَّلاَةَ الْمَفْرُوضَةَ

What prevents you, when you need any of your requests to be granted, from coming to the tomb of °usayn (‘a), offering a four-unit prayer there, and then imploring for what you need? Verily, an obligatory prayer that is performed there is equal to one °ajj Pilgrimage and a supererogatory prayer to one

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:422, H. 4.

عِنْدَهُ تَعْدِلُ حِجَّةً، وَالصَّلاَةُ النَّافِلَةُ عِنْدَهُ تَعْدِلُ عُمْرَةً.

`Umrah.[1]

Abu'l-Numayr has reported Imam al-B¡qir (‘a) as saying:

إِنَّ وِلاَيَتَنَا عُرِضَتْ عَلَى أَهْلِ الأَمْصَارِ فَلَمْ يَقْبَلْهَا قَبُولَ أَهْلِ الْكُوفَةِ شَيْءً، وَذَلِكَ أَنَّ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فِيهِ، وَإِنَّ إِلَى لُزْقَتِهِ لَقَبْراً آخَرَ، يَعْنِي قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، وَمَا مِنْ آتٍ أَتَاهُ يُصَلِّي عِنْدَهُ رَكْعَتَيْنِ أَوْ أَرْبَعاً ثُمَّ سَأَلَ اللهَ حَاجَتَهُ إِلاَّ قَضَاهَا لَهُ، وَإِنَّهُ لَيَحُفُّهُ كُلَّ يَوْم أَلْفُ مَلَكٍ.

The (divinely designated) loyalty to our leadership was offered to the people of all countries, but none accepted it like the acceptance of the people of K£fah. This is because the tomb of the Commander of the Faithful (‘a) lies there. Next to him, there is another tomb (that is the tomb of Imam al-°usayn (‘a)). No visitor comes to that tomb, offers a two or four-unit prayer, and then prays to Almighty Allah to grant him his request but that He shall certainly grant him that request. Everyday, one thousand angels surround this tomb.[2]

Optionality of Performing the Prayers in Complete or Shortened Form

The holy shrine of Imam al-°usayn (‘a) is one of the four places where it is optional to perform the obligatory prayers in complete or shortened form by travelers.[3] The other three

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:406, H. 3.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:406, H. 4.

3- One of the unanimously agreed upon laws of Islam is that a traveler, under certain circumstances, is required to perform the ⇨

places are the city of Makkah (or the Sacred Mosque specifically), the city of Mad¢nah (or the Holy Prophet's Mosque specifically), and the K£fah Mosque. This verdict has been issued by a large number of scholars and well-qualified jurisprudents.[1]

In this connection, °amm¡d ibn `«s¡ has reported Imam al-¯¡diq (‘a) as saying:

مِنْ مَخْزُونِ عِلْمِ اللهِ الإِتْمَامُ فِي أَرْبَعَةِ مَوَاطِنَ: حَرَمِ اللهِ، وَحَرَمِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَحَرَمِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ، وَحَرَمِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ.

Of the collective knowledge of Almighty Allah it is revealed to perform the (obligatory) prayer in the complete form at four places; (1) the Sanctuary of Almighty Allah, (2) the Sanctuary of His Messenger (¥), (3) the Sanctuary of the Commander of the Faithful (‘a), and (4) the Sanctuary of °usayn ibn `Al¢ (‘a).[2]

Similarly, Ziy¡d al-Qand¢ has reported Imam al-Ri¤¡ (‘a) as saying to him:

يَا زِيَادُ، أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ

O Ziyid, I love for you whatever I love for myself and I hate for you whatever I hate for myself. Perform the prayers in the

obligatory prayers in shortened (i.e. *qa¥r*) form; that is to lessen the four-unit prayer into two units. Exempted from this general law are the travelers to four defined places, one of which is the holy shrine of Imam °usayn (‘a). [*Translator*]

1- See, for example, Sayyid Mu¦sin al-°ak¢m, *Minh¡j al-¯¡li¦¢n* 1:361, Q. 71 and Sayyid Abu'l-Q¡sim al-Kh£'¢, *Minh¡j al-¯¡li¦¢n* 1:255, Q. 952.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:543, H. 1.

مَا أَكْرَهُ لِنَفْسِي; أَتِمَّ الصَّلاَةَ فِي الْحَرَمَيْنِ وَبِالْكُوفَةِ وَعِنْدَ قَبْرِ الْحُسَيْنِ.

complete form at the two Sanctuaries (of Makkah and Mad¢nah), in K£fah, and at the tomb of °usayn (‘a).[1]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:546, H. 13.

OTHER MOSQUES AND HOLY PLACES

Jerusalem and the Furthest Mosque

The Furthest Mosque (*al-masjid al-aq¥¡*) is the place to which the Holy Prophet (¥) was carried at night (during his Night Ascension to the heavens) and to which the Holy Qur'¡n has referred to, saying:

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the Furthest Mosque of which We have blessed the precincts so that We may show to him some of Our signs. Surely, He is the Hearing, the Seeing. (17:1)

ﭐﭑﭒﭓﭔﭕﭖﭗﭘﭙﭚﭛﭜﭝﭞﭟﭠﭡﭢﭣﭤﭥﭦﭧﭨﭩﭪﭫﭬﭭﭮﭯﭰﭱﭲﭳﭴﭵﭶﭷﭸﭹﭺﭻﭼﭽﭾﭿﮀﮁﮂﮃﮄﮅﮆﮇﮈﮉﮊﮋﮌﮍﮎﮏﮐﮑﮒﮓﮔﮕﮖﮗﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱﯓﯔﯕﯖﯗﯘﯙﯚﯛﯜﯝﯞﯟﯠﯡﯢﯣﯤﯥﯦﯧﯨﯩﯪﯫﯬﯭﯮﯯﯰﯱﯲﯳﯴﯵﯶﯷﯸﯹﯺﯻﯼﯽﯾﯿﰀﰁﰂﰃﰄﰅﰆﰇﰈﰉﰊﰋﰌﰍﰎﰏﰐﰑﰒﰓﰔﰕﰖﰗﰘﰙﰚﰛﰜﰝﰞﰟﰠﰡﰢﰣﰤﰥﰦﰧﰨﰩﰪﰫﰬﰭﰮﰯﰰﰱﰲﰳﰴﰵﰶﰷﰸﰹﰺﰻﰼﰽﰾﰿﱀﱁﱂﱃﱄﱅﱆﱇﱈﱉﱊﱋﱌﱍﱎﱏﱐﱑﱒﱓﱔﱕﱖﱗﱘﱙﱚﱛﱜﱝﱞﱟﱠﱡﱢﱣﱤﱥﱦﱧﱨﱩﱪﱫﱬﱭﱮﱯﱰﱱﱲﱳﱴﱵﱶﱷﱸﱹﱺﱻﱼﱽﱾﱿﲀﲁﲂﲃﲄﲅﲆﲇﲈﲉﲊﲋﲌﲍﲎﲏﲐﲑﲒﲓﲔﲕﲖﲗﲘﲙﲚﲛﲜﲝﲞﲟﲠﲡﲢﲣﲤﲥﲦﲧﲨﲩﲪﲫﲬﲭﲮﲯﲰﲱﲲﲳﲴﲵﲶﲷﲸﲹﲺﲻﲼﲽﲾﲿﳀﳁﳂﳃﳄﳅﳆﳇﳈﳉﳊﳋﳌﳍﳎﳏﳐﳑﳒﳓﳔﳕﳖﳗﳘﳙﳚﳛﳜﳝﳞﳟﳠﳡﳢﳣﳤﳥﳦﳧﳨﳩﳪﳫﳬﳭﳮﳯﳰﳱﳲﳳﴀﴁﴂﴃﴄﴅﴆﴇﴈﴉﴊﴋﴌﴍﴎﴏﴐﴑﴒﴓﴔﴕﴖﴗﴘﴙﴚﴛﴜﴝﴞﴟﴠﴡﴢﴣﴤﴥﴦﴧﴨﴩﴪﴫﴬﴭﴮﴯﴰﴱﴲﴳﴴﴵﴶﴷﴸﴹﴺﴻﴼﴽﵐﵑﵒﵓﵔﵕﵖﵗﵘﵙﵚﵛﵜﵝﵞﵟﵠﵡﵢﵣﵤﵥﵦﵧﵨﵩﵪﵫﵬﵭﵮﵯﵰﵱﵲﵳﵴﵵﵶﵷﵸﵹﵺﵻﵼﵽﵾﵿﶀﶁﶂﶃﶄﶅﶆﶇﶈﶉﶊﶋﶌﶍﶎﶏﶒﶓﶔﶕﶖﶗﶘﶙﶚﶛﶜﶝﶞﶟﶠﶡﶢﶣﶤﶥﶦﶧﶨﶩﶪﶫﶬﶭﶮﶯﶰﶱﶲﶳﶴﶵﶶﶷﶸﶹﶺﶻﶼﶽﶾﶿﷀﷁﷂﷃﷄﷅﷆﷇ﷈﷉﷊﷋﷌﷍﷎﷏ﷰﷱﷲﷳﷴﷵﷶﷷﷸﷹﷺﷻ

According to other traditions, the Furthest Mosque (of Jerusalem) was the place from which the Holy Prophet (¥) started his night ascension to the heavens.[1] At that place too, there is a famous rock known to be the very place of the Holy Prophet's ascension to the skies.

About the merit of this mosque, a famous tradition upon which all Muslims unanimously agree reports the following:

Luggage must not be packed except for travel to three mosques: the Sacred Mosque (of Makkah), the Prophet's Mosque, and the Furthest Mosque.[2]

لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى مَسَاجِدَ ثَلاَثٍ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْمَسْجِدِ

1- Al-°uwayz¢, *Tafs¢r N£r al-Thaqalayn* 3:103, H. 10 as quoted from `Al¢ ibn Ibr¡h¢m's famous book of *Tafs¢r* (exegesis of the Holy Qur'¡n).

2- ¯a¦¢¦ *al-Bukh¡r¢* 2:56; ¯a¦¢¦ *Muslim* 4:126.

الأَقْصَى.

Traditions that are reported from the Ahl al-Bayt (‘a) confirm this distinctive feature. In this respect, Ab£-°amzah al-Thum¡l¢ has quoted Imam al-B¡qir (‘a) as saying:

الْمَسَاجِدُ الأَرْبَعَةُ الْمَسْجِدُ الْحَرَامُ، وَمَسْجِدُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمَسْجِدُ بَيْتِ الْمَقْدِسِ، وَمَسْجِدُ الْكُوفَةِ. الْفَرِيضَةُ فِيهَا تَعْدِلُ حِجَّةً، وَالنَّافِلَةُ فِيهَا تَعْدِلُ عُمْرَةً.

The most distinctive mosques are four: (1) the Sacred Mosque (of Makkah), (2) the Prophet’s Mosque, (3) the Mosque of Jerusalem, and (4) the K£fah Mosque. An obligatory prayer performed at these mosques is equal (in reward) to one °ajj Pilgrimage and a supererogatory prayer to one `Umrah.[1]

Al-Sak£n¢ has reported Imam al-¯¡diq (‘a) on the authority of his father on the authority of Imam `Al¢ (‘a) as saying:

صَلاَةٌ فِي بَيْتِ الْمَقْدِسِ تَعْدِلُ أَلْفَ صَلاَةٍ، وَصَلاَةٌ فِي الْمَسْجِدِ الأَعْظَمِ مِائَةُ صَلاَةٍ، وَصَلاَةٌ فِي مَسْجِدِ الْقَبِيلَةِ خَمْسٌ وَعِشْرُونَ صَلاَةً، وَصَلاَةٌ فِي مَسْجِدِ السُّوقِ إِثْنَتَا عَشْرَةَ صَلاَةً، وَصَلاَةُ الرَّجُلِ فِي بَيْتِهِ وَحْدَهُ صَلاَةٌ وَاحِدَةٌ.

One prayer offered at the mosque of Jerusalem is equal to one thousand prayers, one prayer at the Great Mosque is equal to one hundred, one prayer at the tribe mosque is equal to twenty-five, and one prayer at the mosque of the market is equal to twelve, while one prayer at one’s house alone is considered one only.[2]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:551, S. 64, H. 1.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:551, S. 64, H. 2.

The Kh¢f Mosque

Among the other holy places that are deemed sacred by Muslims is the Kh¢f Mosque at Min¡, which is the grand mosque there. A number of traditions from the Ahl al-Bayt (‘a) report the merits of this mosque, the merits of offering devotional acts therein, and the method of offering such acts.

Shaykh al-Kulayn¢ has reported through a valid chain of authority that Imam al-¯¡diq (‘a) said:

صَلِّ فِي مَسْجِدِ الْخِيفِ وَهُوَ مَسْجِدُ مِنَى، وَمَكَانُ مَسْجِدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَهْدِهِ عِنْدَ الْمَنَارَةِ الَّتِي فِي وَسَطِ الْمَسْجِدِ، وَفَوْقَهَا إِلَى الْقِبْلَةِ نَحْواً مِنْ ثَلاَثِينَ ذِرَاعاً وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا وَخَلْفِهَا نَحْواً مِنْ ذَلِكَ. فَتَحَرَّ ذَلِكَ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ مُصَلاَّكَ فِيهِ فَافْعَلْ; فَإِنَّهُ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ، وَإِنَّمَا سُمِّيَ الْخِيفَ لأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادِي، وَمَا ارْتَفَعَ عَنِ الْوَادِي سُمِّيَ

Offer prayers at the Kh¢f Mosque, which is the mosque of Mini and the place of the Holy Prophet’s prostration, specifically near the column that is in the center of this mosque and about thirty cubits towards the kiblah direction and to its left, right, and back. Investigate this very place and make it your prayer-place, if possible, because one thousand prophets offered prayers here. This mosque has been called so because it is mounting up the valley, and every mounting place is called kh¢f.[1]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:534, H. 1.

خِيفاً.

Other traditions have mentioned the merits of offering prayers and devotional acts at this mosque. Shaykh al-¯ad£q, through a valid chain of authority, has reported Imam al-B¡qir (‘a) as saying:

مَنْ صَلَّى فِي مَسْجِدِ الْخِيفِ بِمِنَى مِائَةَ رَكْعَةٍ قَبْلَ أَنْ يَخْرُجَ مِنْهُ عَدَلَتْ عِبَادَةَ سَبْعِينَ عَاماً، وَمَنْ سَبَّحَ اللهَ فِيهِ مِائَةَ تَسْبِيحَةٍ كُتِبَ لَهُ كَأَجْرِ عِتْقِ رَقَبَةٍ، وَمَنْ هَلَّلَ اللهَ فِيهِ مِائَةَ تَهْلِيلَةٍ عَدَلَتْ أَجْرَ إِحْيَاءِ نَسَمَةٍ، وَمَنْ حَمِدَ اللهَ فِيهِ مِائَةَ تَحْمِيدَةٍ عَدَلَتْ أَجْرَ خَرَاجِ الْعِرَاقَيْنِ يَتَصَدَّقُ بِهِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ.

Whoever offers one hundred units of prayers at the Kh¢f Mosque before he leaves it, his prayers will be equal in reward to doing acts of worship for seventy years. Whoever glorifies Almighty Allah at this mosque one hundred times, will have the reward of manumitting a slave. Whoever professes Almighty Allah’s being the One and Only God at this mosque one hundred times, his words will be equal to the reward of giving life to a human being. Whoever praises Almighty Allah one hundred times at this mosque, his doxology will be equal to the reward of giving as alms for Almighty Allah’s sake the tributes of both K£fah and Ba¥rah in Iraq.[1]

Shaykh al-Kulayn¢ has also quoted Imam al-¯¡diq (‘a) as saying:

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:535, H. 1.

صَلِّ سِتَّ رَكَعَاتٍ فِي مَسْجِدِ مِنَى فِي أَصْلِ الصَّوْمَعَةِ.

Offer six units of prayer at the center of the Mini Mosque.[1]

Bur¡th¡ Mosque

One of the famous mosques of Baghdad, the Bur¡th¡ Mosque is situated on the road between Baghdad and K¡¨imiyyah. In his book of *Mu`jam al-Buld¡n,* al-°amaw¢, one of the historians of the fifth century, has referred to this mosque. Likewise, traditions reported from the Ahl al-Bayt (‘a) have referred to this mosque. Shaykh al-Qumm¢, in his book of *Maf¡t¢¦ al-Jin¡n,*[2] has also mentioned this mosque and its merits with some details.

Let us now cite a tradition that is reported by Shaykh al-¯ad£q, in *man-l¡-ya¦¤uruhu'l-faq¢h* and Shaykh al-±£s¢, in *Tahdh¢b al-A¦k¡m,* on the authority of J¡bir ibn `Abdull¡h al-An¥¡r¢, the magnificent companion of the Holy Prophet (¥):

Upon his return from fighting the evil forces, Imam `Al¢ (‘a) led about one hundred thousand men in a congregational prayer at Burithi. Upon completion, a Christian man came out from his hermitage and asked about the commander-in-chief of our army. He was thus led to Imam `Al¢ (‘a).

“Are you a prophet, sir?” asked the Christian.

“No, I am not,” answered Imam `Al¢ (‘a), “the prophet, who is my master, has died.”

“So, you are a prophet’s successor, are you not?” asked the man.

“Yes, I am,” answered Imam `Al¢ (‘a) and asked the man to sit with him, “Why have you asked these questions?” asked

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:535, H. 2.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n,* pp. 488-490.

Imam `Al¢ (‘a).

The man explained, “This hermitage was established here because of this place, which is Burithi. In the divinely revealed books, I have read that no one except a prophet or a prophet’s successor would lead such a group in a prayer at this place. I have just come to declare my conversion to Islam.”

So, the man became a Muslim and accompanied us to K£fah. On their way, Imam `Al¢ (‘a) asked him, “Do you know who offered prayers at this place?”

“Jesus and his mother (‘a) did,” answered the man.

“May I tell you more,” suggested Imam `Al¢ (‘a).

“Yes, please,” answered the man.

“The Friend of Allah (i.e. Prophet Abraham (¥)) also offered prayers at this place,” informed Imam `Al¢ (‘a).[1]

Imam al-Ri¤¡’s Holy Shrine

About the merits, rewards, and significance of visiting the tomb of Imam `Al¢ ibn M£s¡ al-Ri¤¡ (‘a) in the land of Khur¡s¡n, many traditions have been reported in a supportive manner. Some of these have been previously cited in the discussion of pilgrimages to the Holy Imams (‘a).

In addition to the merits and rewards of making pilgrimages to this place, many other traditions and texts have confirmed the sanctity of the blessed tomb. As has been previously cited, Imam al-¯¡diq (‘a) is reported to have said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ:

On the days of Noah’s flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Ghar¢,

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:549, H. 1.

Karbali', and ±£s.[1]

الْبَيْتُ الْمَعْمُورُ
فَرَفَعَهُ اللّه،
وَ الْغَرِيُّ وَكَرْبَلاءُ
وَطُوسُ.

Shaykh al-¯ad£q, in his books of *man-l¡-ya¦¤uruhu'l-faq¢h*, *al-Maj¡lis*, and *`Uy£n Akhb¡r al-Ri¤¡*, has reported through a valid chain of authority that al-°asan ibn `Al¢ ibn Fa¤¤¡l quoted Imam al-Ri¤¡ (‘a) as saying:

There is an area in Khurisin where angels will come and go. All the time a group of angels will be landing there from the sky and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded.

إِنَّ بِخُرَاسَانَ
لَبُقْعَةً يَأْتِي
عَلَيْهَا زَمَانٌ
تَصِيرُ مُخْتَلَفَ
الْمَلائِكَةِ فَلا
يَزَالُ فَوْجٌ يَنْزِلُ
مِنَ السَّمَاءِ وَفَوْجٌ
يَصْعَدُ إِلَى أَنْ
يُنْفَخَ فِي الصُّورِ.

“Which area is this?” the Imam (‘a) was asked.

He answered:

It is in the land of ±£s and it is, by Allah, a garden of Paradise. Whoever visits me in this area will be as if he has visited the Messenger of Allah (¥) and Almighty Allah will record for him the rewards of one thousand °ajj Pilgrimages, one thousand `Umrahs, and my fathers and I will be his intercessors on the

هِيَ بِأَرْضِ طُوسَ فَهِيَ
وَاللّه رَوْضَةٌ مِنْ رِيَاضِ
الْجَنَّةِ مَنْ زَارَنِي فِي
تِلْكَ الْبُقْعَةِ كَانَ
كَمَنْ زَارَ رَسُولَ اللّه
صَلَّى اللّه عَلَيْهِ وَآلِهِ
وَكَتَبَ اللّه تَبَارَكَ
وَتَعَالَى لَهُ ثَوَابَ
أَلْفِ حَجَّةٍ مَبْرُورَةٍ

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:231, H. 22.

وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ.

Resurrection Day.[1]

Al-¯aqr ibn Dalaf has reported that he heard `Al¢ ibn Mu¦ammad ibn `Al¢ al-Ri¤¡ (i.e. Imam al-H¡d¢ (‘a)) saying:

مَنْ كَانَتْ لَهُ إِلَى اللهِ حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّيَ الرِّضَا عَلَيْهِ السَّلاَمُ بِطُوسَ وَهُوَ عَلَى غُسْلٍ، وَلْيُصَلِّ عِنْدَ رَأْسِهِ رَكْعَتَيْنِ، وَلْيَسْأَلِ اللهَ تَعَالَى حَاجَتَهُ فِي قُنُوتِهِ، فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ مَأْثَماً أَوْ قَطِيعَةَ رَحِمٍ. إِنَّ مَوْضِعَ قَبْرِهِ لَبُقْعَةٌ مِنْ بِقَاعِ الْجَنَّةِ لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَعْتَقَهُ اللهُ تَعَالَى مِنَ النَّارِ وَأَدْخَلَهُ دَارَ الْقَرَارِ.

Whoever has a request to be granted by Almighty Allah should visit the tomb of al-Ri¤¡ (‘a), my grandfather, in ±£s after performing the ritual bath. He should then offer a two-unit prayer at the side of the Imam’s head and ask Almighty Allah to grant him his request in the ritual supplication of that prayer (i.e. qun£t). If he does all that, his request will certainly be granted unless he has asked for a sin or a matter that leads to cutting off of family ties. Verily, the place of his tomb is an area of Paradise. Any believer that visits it will be released by Almighty Allah from Hellfire and allowed into the Abode of Settlement.[2]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:445, H. 4.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:446, H. 2.

Qum: the Tomb of Lady F¡§imah the Daughter of Imam al-K¡¨im (‘a)

In the sight of the Ahl al-Bayt (‘a), the city of Qum has a special significance and a vital role in the history and life of the virtuous community. In its cultural aspect, this city seems to occupy the second place after the city of K£fah because it has been joined with this city in many traditions.[1] As for the scholastic aspect of Sh¢`ism, the

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1- Mu¦ammad ibn Sahl ibn Alyasa` has reported Imam al-¯¡diq (‘a) as saying:

إِذَا فُقِدَ الأَمْنُ مِنَ الْعِبَادِ وَرَكِبَ النَّاسُ عَلَى الْخُيُولِ وَاعْتَزَلُوا النِّسَاءَ وَالطِّيبَ فَالْهَرَبَ الْهَرَبَ عَنْ جِوَارِهِمْ.

When security is lacking and people ride on their horses and isolate themselves from women and perfume, flee from their vicinity.

“May Allah accept me as ransom for you,” said the reporter, “Where should we flee to?”

The Imam (‘a) answered:

إِلَى الْكُوفَةِ وَنَوَاحِيهَا أَوْ إِلَى قُمَّ وَحَوَالَيْهَا فَإِنَّ الْبَلاَءَ مَدْفُوعٌ عَنْهُمَا.

Flee to K£fah and its districts or Qum and its outskirts, for tribulation shall be repelled from these two cities.

`All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 57:214, H. 29.

Imam al-¯¡diq (‘a) is also reported to have said:

أَهْلُ خُرَاسَانَ أَعْلاَمُنَا، وَأَهْلُ قُمَّ أَنْصَارُنَا، وَأَهْلُ الْكُوفَةِ أَوْتَادُنَا، وَأَهْلُ هَذَا السَّوَادِ مِنَّا وَنَحْنُ مِنْهُمْ.

The people of Khur¡s¡n are our signs, the people of Qum our supporters, the people of K£fah our pillars, and the people of Iraq are from us and we are from them.

`All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 57:214, H. 30.

Imam al-K¡¨im (‘a) is also reported to have said:

⇨

religious school of Qum is seen as an extension of the religious school of K£fah and the second educational site that comes after it. From the city of K£fah, people from the Ash`ar Tribe migrated to Qum and scholars of the virtuous community arrived successively in this city down the ages. Some texts predict that this city would play a major role in the life of the virtuous community.[1]

قُمٌ عِشُّ آلِ مُحَمَّدٍ وَمَأْوَى شِيعَتِهِمْ، وَلَكِنْ سَيَهْلِكُ جَمَاعَةٌ مِنْ شَبَابِهِمْ بِمَعْصِيَةِ آبَاءِهِمْ وَالإِسْتِخْفَافِ وَالسُّخْرِيَةِ بِكُبَرَاءِهِمْ وَمَشَايِخِهِمْ، وَمَعَ ذَلِكَ يَدْفَعُ اللهُ عَنْهُمْ شَرَّ الأَعَادِي وَكُلَّ سُوءٍ.

Qum is the refuge of Mu¦ammad's Household (¥) and the shelter of their partisans (i.e. Sh¢`ah). However, a group of their youths will be annihilated for disobedience of their fathers and the belittling and mocking of their grand personalities and chiefs. Otherwise, Almighty Allah will ward off from them their enemies and every misfortune.

`All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 57:214, H. 31.

1- About the history of the city of Qum, Imam al-¯¡diq (‘a), having mentioned the city of K£fah, said:

⇨

K£fah will be empty of true believers, and knowledge will leave this city as a snake leaves its hole. Then, knowledge will emerge in a town called Qum, which will then become the center of knowledge and superiority until there will remain there no single individual, even women in their boudoirs, uneducated in religious knowledge. That will be at a time close to the advent of our Rising Imam (i.e. al-Mahd¢). Hence, Almighty Allah will make the city of Qum and its inhabitants take the place of His Proof, the Imam. Without this, the earth would certainly sink with its people and there would not be anyone playing the role of Allah's proof on earth. Knowledge will then spout forth from this city to the peoples in the west and the east of the earth and none will remain too remote to receive the knowledge of the religion. Then, the Rising Imam will become the cause of Almighty Allah's chastisement and wrath on the [disobedient] creatures. This is because Almighty Allah does not chastise any people except after they deny His argument against them.

سَتَخْلُو كُوفَةُ مِنَ الْمُؤْمِنِينَ وَيَأْزَرُ عَنْهَا الْعِلْمُ كَمَا تَأْزَرُ الْحَيَّةُ فِي جُحْرِهَا، ثُمَّ يَظْهَرُ الْعِلْمُ بِبَلْدَةٍ يُقَالُ لَهَا قُمّ، وَتَصِيرُ مَعْدِناً لِلْعِلْمِ وَالْفَضْلِ حَتَّى لاَ يَبْقَى فِي الأَرْضِ مُسْتَضْعَفٌ فِي الدِّينِ حَتَّى الْمُخَدَّرَاتِ فِي الْحِجَالِ، وَذَلِكَ عِنْدَ قُرْبِ ظُهُورِ قَائِمِنَا، فَيَجْعَلُ اللهُ قُمّ وَأَهْلَهُ قَائِمَيْنِ مَقَامَ الْحُجَّةِ، وَلَوْلاَ ذَلِكَ لَسَاخَتِ الأَرْضُ بِأَهْلِهَا وَلَمْ يَبْقَ فِي الأَرْضِ حُجَّةٌ، فَيَفِيضُ الْعِلْمُ مِنْهُ إِلَى سَائِرِ الْبِلاَدِ فِي الْمَشْرِقِ وَالْمَغْرِبِ، فَيَتِمُّ حُجَّةُ اللهِ عَلَى الْخَلْقِ حَتَّى لاَ يَبْقَى أَحَدٌ عَلَى الأَرْضِ لَمْ يُبَلَّغْ إِلَيْهِ الدِّينُ وَالْعِلْمُ، ثُمَّ يَظْهَرُ الْقَائِمُ وَيَصِيرُ سَبَباً لِنِقْمَةِ اللهِ وَسَخَطِهِ عَلَى الْعِبَادِ، لأَنَّ اللهَ لاَ يَنْتَقِمُ مِنَ الْعِبَادِ إِلاَّ بَعْدَ إِنْكَارِهِمْ حُجَّتَهُ.

`All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 57:214, H. 31.

This prediction has come true due to the harsh circumstances encountered by the religious school of Najaf in this age and the great favor of Almighty Allah endowed upon Iran where the government of Islam was established under the leadership of the religious leader, Im¡m Khumayn¢, and the active contribution of the religious school of Qum towards this great achievement.

As a result, a vital development in the religious school of Qum as well as its role and status took place.

The existence of the tomb of Lady F¡§imah al-Ma`¥£mah the daughter of Imam M£s¡ al-K¡¨im (‘a) in the city of Qum has been significant in the development and growth of the educational and religious state of this city. In addition, traditions reported from Imam al-Ri¤¡ (‘a) about the merits of visiting the tomb of this lady are considered another factor in the development of religious studies in this city, being the center of an important class of narrators during certain stages of the history of Sh¢`ism.

In the previous discussion of the pilgrimages to the tombs of the Holy Imams (‘a) and their descendants, we have referred to the recommendation of visiting the tomb of this lady, considering this tomb to be one of the most important and famous tombs of the Holy Imams’ (‘a) descendants.[1]

1- Refer to Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 562. The following traditions are quoted from this book:
Shaykh al-¯ad£q, through a seemingly authentic series of narrators, has reported Sa`d ibn Sa`d to have asked Imam al-Ri¤¡ (‘a) about F¡§imah, his sister and the daughter of Imam M£s¡ ibn Ja`far (‘a).
Imam al-Ri¤¡, peace be upon him, answered:
Whoever visits her (tomb) will be awarded Paradise. مَنْ زَارَهَا فَلَهُ الْجَنَّةُ .
Through another valid series of narrators, Shaykh al-¯ad£q ⇨

reports Imam Mu¦ammad al-Jaw¡d ibn al-Ri¤¡ (‘a), as saying:

مَنْ زَارَ قَبْرَ عَمَّتِي بِقُمٍّ فَلَهُ الْجَنَّةُ.

Whoever visits the tomb of my paternal aunt in Qum will be awarded Paradise.

`All¡mah al-Majlis¢ has reported from some books of formulas of *Ziy¡rah* that `Al¢ ibn Ibr¡h¢m reported on the authority of his father that Imam al-Ri¤¡ (‘a) said to Sa`d al-Ash`ar¢ al-Qumm¢:

“O Sa`d, we have a tomb in your city.”

“May Allah accept me as ransom for you!” answered Sa`d, “Do you mean the tomb of F¡§imah the daughter of M£s¡ ibn Ja`far (‘a)?”

The Imam answered in the affirmative and added:

مَنْ زَارَهَا عَارِفاً بِحَقِّهَا فَلَهُ الْجَنَّةُ.

Whoever visits her with full recognition of her standing will be awarded Paradise…